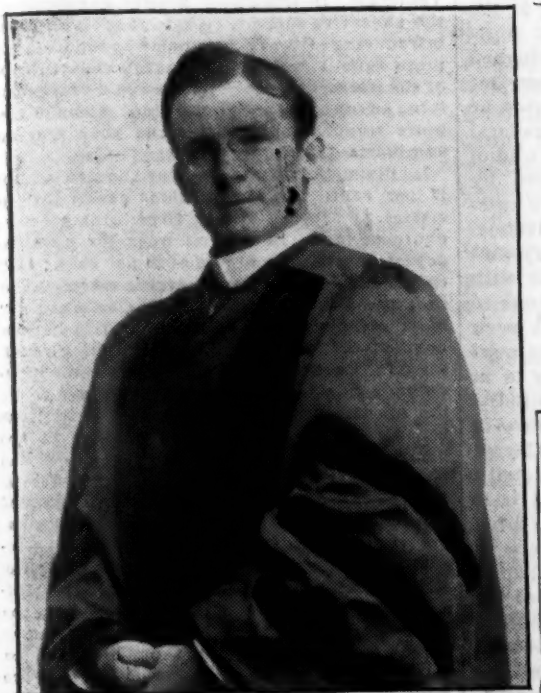


Zion's Herald



WEDNESDAY, MARCH 1, 1905



Broadway Tabernacle, New York

Rev. Charles E. Jefferson, D. D., Pastor



C. H. KIMBALL
THE INSURANCE AGENT
IN BOSTON
125 N. B. ST., BOSTON, MASS.

"WHAT SHALL IT PROFIT?"

If I lay waste and wither up with doubt
The blessed fields of heaven where once
my faith

Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the
place

Within me where He dwelt in power and
grace—

What do I gain that am myself undone?

— William Dean Howells.

Young People's Missionary Rally

THE annual Missionary Rally of the Young People of Greater Boston, conducted by the Boston Student Volunteer League, is coming to mean for this vicinity what the great International Volunteer Conventions mean to young people at large. For this year's sessions the League was very fortunate in being granted the use of Old South Church, and this in itself was an initial assurance of the success of the rally.

President Huntington of Boston University conducted the opening devotional exercises and presided over the forenoon's program, which consisted of three stirring addresses, by Dr. Patton of the American Board, Dr. Moss, pastor of the First Baptist Church, Malden, and Miss Ruth Rouse, traveling secretary of the Student Volunteer Movement. Dr. Patton emphasized the great motives which impel to missionary service in such a way that the thoughts of his words gave a permanent stimulus to the hearts and minds of those present. The great need of the people in heathen lands which calls for a practical expression of our Christian love, the admiration for the heroes who have given their lives for service on the advance line of the Christian army, and, more than that, our admiration for Christ, our great Leader, challenges us to lives of activity consecrated to missionary work. Dr. Moss followed with a statement of the conditions of power in missions. The first requisite is a completely surrendered life, an open heart to God's guidance. The successful missionary worker is the one whose life is united with the life of Jesus Christ. Spiritual power results from this union of the consecrated life with the divine. Miss Rouse told of the remarkable work which the Student Volunteer Movement has been able to accomplish. Since it was organized ten years ago one thousand volunteers have gone out from England, and more than twice as many from this country. It supplies a missing link between the church and the field in that it brings young people into closer touch with the needs, and leads to individual consecration to the work as a life-calling. The great possibilities for service were illustrated by observations of her personal experience.

The general session of the afternoon was shortened to allow those present to attend the noon Dawson meeting at Park St. Church, for it was believed that it would lend added spiritual preparation for the remaining sessions. Dr. Barton of the American Board presided. Dr. Capen, president of the American Board, and Mr. Hicks of the Young People's Missionary Movement, told of the aim of the Silver Bay Conference and why the various societies should be represented. They both confined themselves to narrow time limits in order that the hour for the sectional conferences be not infringed upon. These proved to be of the greatest practical importance, for in them were held informal discussions of the problems arising in the local work, and the special speeches were of the nature

of heart-to-heart talks. The conference for students was led by Mr. Turner, general secretary of the Volunteer Movement; that for young people's leaders by Mr. Hicks; and the conference for Sunday-school workers by Mr. Haggard, of the Baptist Missionary Union. The denominational conferences took up the discussions from the standpoint of the particular denominational problems. The relation of the local societies to their boards, the most efficient ways of giving to missions, the importance of mission study and some of its attending difficulties, were among the subjects discussed. Returned missionaries were present, and in one of the conferences Rev. Shirley D. Coffin, who is to sail for Africa in March, told in a simple, direct way why he as a Christian and a member of a Young People's Society is going to the field.

President Wood, of Newton Theological Institution, was the presiding officer for the evening. After a short song service he introduced Mr. Galen M. Fisher, general Y. M. C. A. secretary of Japan. He told of present day opportunities in Japan by showing the concrete work in which missionaries are engaged and its significance. All intelligent people in this country and the world over are watching Japan with the greatest interest, and are anxious to know just what forces are to be at work through her national activities in the next few years. The work in the army is at present of vital importance because if the army can be made Christian the centre of Japanese power can be wielded for Christ. Christianity has not yet been officially recognized by the Government, and it is doubtful if the Emperor knows anything about its real teachings, but many men of high rank are warm in their personal support. This increases the significance of the army work. In education lies one of the chief solutions of the Japanese problem, and missionaries by carefully prepared literature and by Christian schools are exerting a vital influence. Thinking men there are confronted with the same intellectual difficulties which present themselves to Americans, and the opportunity for Christian preachers and teachers to shape and direct the thought of the men of the "Sunrise Kingdom" can scarcely be overestimated. Today is a critical time in the making of a nation of strategic importance.

Following Mr. Fisher, the audience was peculiarly inspired when Dr. Ashmore, for over forty years a missionary in China, was introduced. His voice, though slightly hampered by a cold, was remarkably clear and strong for one of his years, and his inspiring personality, developed in the varied experience of his consecrated life, will have a lasting influence on those who saw and heard him. His theme was, "Ground Clearing, Seed Sowing, and Sheaf Gathering in China." As he told of the arduous tasks of the missionaries and their seemingly insurmountable obstacles, of their discouragements and the vastness of their field, we were singularly impressed with the power of God which goes with His witnesses "even unto the uttermost parts of the world" to give them sufficient grace and strength for all they are called to do. As he drew from the rich store of his personal experience we could not but feel the efficiency of the Gospel of Christ as a power to save men and our obligation as Christians to give our life efforts to the spread of that Gospel.

The young people of Boston are to be congratulated on the privilege of this rally. From year to year the Volunteer League places itself at their service in arranging for this annual convention; and if their general interest increases as the larger attendance and deeper spirit of this year

indicate it is doing, and if the program continues to grow in practical usefulness as well as stirring inspiration, our ideal will be realized, and the annual Young People's Rally will mean for Greater Boston what the International Volunteer Conventions mean to the young people at large. If the young people's societies and Volunteer League work together in bringing about practical results in the local churches during the year, these rallies will be made much more efficient.

Gratifying Growth of Y. M. C. A.

Two hundred men and women attended the annual dinner of the State executive committee of the Y. M. C. A.'s of Massachusetts and Rhode Island the evening of Feb. 23, at Hotel Vendome. D. Chauncey Brewer, chairman of the executive committee, acted as toastmaster, introducing several gentlemen who reported the more salient features of leading departments of the work. These reports showed a very gratifying advance all along the line. Some of the more important facts for the year may be summarized as follows:

In Bible study the past year shows a gain of 17 per cent. Ten Associations conduct shop classes. Of those attending, 90 per cent. are non-churched men. In special work for boys the department shows a gain of 20 per cent.; 4,362 boys attend weekly gymnasium classes. The past year 543 boys accepted Jesus Christ as their ideal and Saviour, and 35 per cent. of these have already united with the church. Special work for street boys, employed boys and high-school students is a recent development. In the county work, it is the idea to carry the benefits of the Christian Association to the young men in the country. This work has been organized in three counties, at 20 different centres. The educational work shows a gain of 25 per cent. for the past year. Over 8,500 men are studying in the evening institutes—increasing their earning capacity and their usefulness to themselves and the State. Four Railroad Associations are engaged in developing the most vital asset of the several railroad systems—true manhood. Eleven thousand men in colleges and institutions of higher learning are brought into contact with the Christian manhood of 23 Student Associations. Last year 550 freshmen were introduced, through our student secretary, to Christian Associations and leaders. Summer camps for boys are provided at Moody Island, Friendship, Me., and at Becket in the Berkshires; also summer outings for men.

F. A. Vanderlip, vice-president of the National City Bank of New York city, and Hon. H. B. F. Macfarland, of Washington, one of the commissioners of the District of Columbia, were the special guests, and addressed the gathering briefly. Mr. Vanderlip said that the Y. M. C. A. was the first organization he ever belonged to, and he joined it when he was an apprentice in a machine shop in a little town out West. He believed it to be a mighty force for good, and declared that it should receive more support from the business men. Mr. Macfarland said: "The Young Men's Christian Association thus far answers fully and steadily to the appeal of the times. Each succeeding year in its half-century has seen the demands upon it multiply, and has seen it meet them. In this remarkable growth it has so entered into the life of the world that if it were possible to take it out a similar organization would have to be invented to perform its functions. Literally, the world, and especially North America and all that North America influences, could not do without it. It does serve its time. It does meet the manifold needs of the man of today. It holds its chiefship by the unbreakable title of the servant of all whose service is efficient."

That this splendid organization is catching the prevailing spirit and life of the hour is shown in the fact that plans are in progress for putting an evangelist into the field to visit and hold services with the local Y. M. C. Associations.

C. H. J. KIMBALL
THE INSURANCE AGENT
IN BOSTON

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President Loubet's Anniversary

EMILE LOUBET, the popular but unpretentious President of the French Republic, completed, Feb. 19, six years of a term which will expire on Feb. 18, 1906. The French presidency possesses little of the importance which belongs to the presidency of the United States. The framers of the Wallon Constitution, in their anxiety to prevent a repetition of such a *coup d'état* as transformed the republic of 1849 into the empire of 1851, went to the other extreme, and surrounded the office with so many disabilities and restrictions that the President was reduced to not much more than an ornamental figure-head. This fact affords, in part, the reason why President Loubet declares his determination to retire, when his term expires, to private life, although his political friends are trying to persuade him to stand for re-election. The presidency of France, while a restricted office, is a great one. The President may count for a good deal in an indirect manner along social and diplomatic lines. The position carries with it a huge salary, a splendid residence, and numerous emoluments calculated to tempt the desires of the official Frenchmen. While a good deal may happen in a year, it may be that President Loubet can be induced to reconsider his decision to retire in 1906 to private life.

Canadian Defence

GREAT BRITAIN has decided to withdraw her garrisons from Halifax and Esquimaux, the places of the departing red coats being taken by Canadians who will form part of the "standing army" of the Dominion. The British representation in Canada will hereafter be reduced to the nominal Governor-General, his private secretary, and his two aides-de-camp. The reason publicly assigned for the withdrawal is that Canada wishes to provide for her own defence, and Great Britain is not loth to save thereby \$2,000,000 a year. The real underlying cause appears to be that Canada, when asked to contribute to the support of the English Navy, refused, replying through Sir Wilfrid Laurier that she

is entirely able to defend herself. Canada has thus been taken at her word, and is to be left to supply her own military establishment. Back of the whole situation is the fact that both Canadians and Britons know that the Monroe policy protects Canada as effectually as it does San Domingo, Panama, or Venezuela. The canny Balfour is not averse to taking advantage of this generally accepted fact, and to making a proportionate cut in the British military budget. That the proud Canadians enjoy thus resting under the protecting shadow of the United States is not so apparent.

Russian Universities and Reform

THE Russian universities have long been the centres of a political propaganda favoring reform, if not revolution, and that the students of the University of St. Petersburg should join in the growing movement for the reorganization of the Russian Government is not surprising. While by no means all Russian university students are radicals or revolutionists, almost all the prominent men who are seeking to reconstruct the Russian empire are or have been university men. The resolutions adopted last week by the students of St. Petersburg call for the formation of a national legislature upon the basis of manhood suffrage, demand full amnesty for religious and political offenders, and advocate self-government for every non-Russian province, with a special reference to Finland and Poland. The thing most significant about the meeting of the students, however, was the fact that it was permitted to occur at all, and that a strong police force, which was stationed near the building, made no attempt to interfere with what was going on. Nothing of the kind could have happened under the administration of the unlamented Von Plehve. Although the red flag was waved, the Russian "Marseillaise" sung, the war condemned, the formation of a popular militia advocated, and the "crime" of Jan. 22 denounced, none of the students were clubbed, gagged, knouted, or sent to jail. The conclusion seems obvious that the autocracy, if not intimidated, is impressed by the course of events, so that even a stern Trepoff hesitates to take extreme measures with the students.

Minute Satellites Photographed

THE application of improved photographic apparatus to astronomical problems is resulting in the location and to some extent the description of small satellites which escape telescopic scrutiny. It is considered probable that all of the larger planets are attended by such satel-

lites. Recently a ninth satellite of Saturn was discovered by Pickering, and still more recently the news has come from the Lick Observatory of the discovery of a sixth satellite of Jupiter by Perrine, with the Crossley reflector. Both satellites are very minute bodies, and comparatively distant from the planets they attend. The new Saturnian satellite, however, is far more distant than that of Jupiter.

Electric-Acoustic Sounding Apparatus

A NORWEGIAN engineer, A. Berggraf, has recently invented a new apparatus for sea-sounding, in which it is not necessary to touch bottom, the sounding being accomplished by an acoustic method, and the depths being also registered graphically upon a revolving drum. The operation of the device depends upon the time which sound takes to travel to the bottom and return, and the measurement of the time thus gives the depth to which the exploring apparatus is lowered. According to experiments it is found that sound takes one second to make the double distance of 2,000 feet. By means of a vessel equipped with an acoustic tube which could be lowered into the water and an ordinary clock the inventor has succeeded in taking the depth with considerable precision. For more exact work he uses a registering apparatus, in which the depth is indicated on a band of paper. This apparatus consists of three parts—a transmitter, an acoustic receiver, and a chronometer. The sound is formed at intervals by a revolving disk which turns slowly and carries a projection on the periphery, and each time an electric contact is made a sound is sent toward the bottom of the sea, whence it comes back to the vessel and is received in a microphone, specially constructed so that it is only sensitive to sounds for which it is tuned. The apparatus is said to give a very good set of curves for the different depths of sea-bottom.

Official Appointments in India

IN the brief span of five years during which a Viceroy of India holds office, it rarely falls to the lot of the imperial representative to form a school of administrators. The great posts are generally found filled by officials appointed by the Viceroy's predecessor, who usually continue in office until a Viceroy's term is half accomplished. But it has happened that in Lord Curzon's first five years, from various causes, vacancies were more numerous than usual, and, owing to the prolongation of his office, he will be surrounded, in an unprecedented degree, by colleagues and lieutenants of his own creation. It has been fortunate for India that, however high-flown may be some of

Lord Curzon's ideas of imperial policy, he attaches the greatest importance to the proper selection of high officials, and has been happy in the appointments already made. Lord Curzon has given the utmost labor and thought both to these selections of officers and to the question of the apportionment of rewards for distinguished services in India, and in both directions he has won the confidence and approval of all concerned by his fairness and good judgment. In so vast a continent, and amid such a variety of conditions, it is not always easy to find the right man for the right place. Lord Curzon has broken away from the narrow policy which has hitherto prevailed of appointing only clerks who have had what is called "secretariat experience" to the highest positions, and favors the plan of appointing men who have been close to the people and who are sympathetic with their needs. In British India the great prizes are the governorships of Madras and Bombay; the lieutenant-governorships of Bengal, the United Provinces of Agra and Oudh, the Punjab and Burma; the four civilian seats on the Viceroy's council; and the chief commissionerships of the Central Provinces and Assam. The first two of these offices are filled from England. There is a growing opinion in India that the governorships, with their councils, bands, and bodyguards, are a costly anachronism, and that provinces even larger and more important can be and have been administered as efficiently and more cheaply under the more modest satrapy of a lieutenant-governor appointed from the civil service of India; and the imposing offices referred to may in consequence be abolished at no distant date.

Ex-Governor Boutwell Dead

THE Hon. George S. Boutwell, former Governor of Massachusetts, and at one time Secretary of the Treasury, died at Groton on Monday, at the advanced age of 87 years. Academically and professionally he was self-educated, but he proved himself thoroughly competent to administer the educational interests of the commonwealth, and it was a significant feature of his career that for six years he was one of the overseers of Harvard University. He traced his ancestry to James Boutwell, who emigrated from the neighborhood of London and became a "freeman" in Lynn, Mass., and he ever manifested and retained the spirit of a freeborn and noble-spirited American citizen. In 1840 he began to write for the papers, on banking and politics. In 1841 he was elected to the Legislature by a majority of one vote. This was the beginning of a remarkable official career which continued for thirty-five years. Beginning his political course as a Democrat, he was later, after completing six or seven terms in the Legislature, chosen Governor by a coalition with the Free Soil movement, and assisted in organizing the great Republican Party. During all these years Mr. Boutwell was frequently called upon for the higher kinds of public service, much of it being of a special character. Presidents Lincoln, Grant and Hayes recognized his ability and integrity, and placed large responsibilities upon him. Mr. Boutwell's service in

Congress was eventful and valuable. One of his most important services while in the House was the framing of the Fifteenth Amendment of the Constitution. In 1869 President Grant appointed him Secretary of the Treasury. His public career closed with his defeat for re-election as United State Senator by George F. Hoar in 1877. Mr. Boutwell, like Senator Hoar, opposed the Philippine policy of the Administration. He was an historic figure, honest and fearless in his opinions, and vigorous in expressing his convictions. Like Senator Hoar he could be no other than he was, and could do no other than he did. In half a year Massachusetts has lost three noble men — Hoar, Claflin and Boutwell — whose memory will continue to be a lively inspiration to younger patriots.

Warfare by Telegraph

IN the now far-away days of the Civil War experiments with field telegraphs and observation balloons of a clumsy pattern were made with more or less success, generally less. The crude methods then employed contrast strangely with the perfection attained in field communications by the Japanese in the present war, who have utilized the field telegraph and the balloon, more especially the former, with a success hitherto unsurpassed or even unattained in warfare. In the recent great flanking movement at Liao-yang, General Kuroki was not once under fire, and this in spite of the great range of modern field pieces. It was not necessary for him to expose himself, for so perfect were his telegraph connections that only once, and that for a very short time, was communication with headquarters lost. General Greely, the chief signal officer of the U. S. Army, in a recent paper on the subject, quotes approvingly the remark of one of the war correspondents, who said that the clicking of the telegraph instruments at headquarters meant more to the Japanese general than the sound of the guns.

Problems Before Congress

LAST week the Senate passed the Military Academy Appropriation bill. Washington's Farewell Address was read, according to custom, on Feb. 22. A bronze replica of the original marble bust of Washington, which was destroyed by a fire in the Library of Congress in 1851, was presented to Congress by Ambassador Jusserand, on behalf of the people of France. The ceremonies took place in the rotunda of the Capitol, where speeches were made by the French Ambassador, and by Senator Wetmore and Representative McCleary on behalf of Congress. The Senate debated the question of the provision of civil government for the Panama Canal zone, and also that of the Government's ownership of the Panama railroad and its relationship to the general question of railroads. The Senate committee has authorized a favorable report on the House bill regulating the imports into the Philippines from all countries. A senatorial practice, which has been long in vogue, was abolished on Friday, when a resolution was passed forbidding the presence of flowers on the floor of the

Senate. The House has passed a measure providing for the construction of a lighthouse and fog signal on Diamond Shoal, North Carolina, known as the Hatteras Light bill. A provision for the rental of the old New York Custom House was killed after a sharp debate. A resolution was adopted calling on the Secretary of the Interior for information regarding the Osage oil land leases. A bill that has gone through both Houses of Congress with swiftness is a measure establishing a new order of merit for men who have shown exceptional bravery in land transportation — or, in other words, railroad heroes.

Finding of North Sea Tribunal

THE International Commission of Inquiry into the North Sea incident, which publicly announced its decision last Saturday in Paris, finds that the firing on the trawlers by Admiral Rojestvensky was not justified by the facts. The decision sets forth at length the circumstances attending the regrettable affair, and says that the delay of the Russian transport "Kamachatka," following the break-down of her machinery, may have been the cause of the misunderstanding — the commander of that vessel having signaled to the Admiral during the evening that he had been threatened by torpedo boats. Admiral Rojestvensky was therefore justified, it is held, in exercising extraordinary vigilance. The fishing fleet, however, committed no hostile act, and the majority of the commissioners are of the opinion that there were no torpedo boats in the vicinity of the trawlers. The members of the commission recognize that the Admiral personally exerted himself to see that the trawlers were not the object of the fire of the Russian vessels, and justify him in continuing his course without stopping to assist the boats, but regret that he did not inform the neighboring maritime Powers of what had occurred. The commissioners refrain from casting "any disrespect upon the military valor" or upon the "sentiments of humanity" of Admiral Rojestvensky. On the whole, the decision of the tribunal suggests the comment that the commissioners found what each side wanted, and then split the difference.

German "Westminster Abbey"

THE Evangelical Lutheran Cathedral, dedicated at Berlin on Monday, was projected by the late Emperor Frederick and his Empress as a kind of Westminster Abbey of Germany — a plan which is now in process of consummation under Emperor William. In the immense crypts of the church lie the bones of eighty-seven Hohenzollerns, and in future, besides the sovereigns, the great German dead will be placed there. The Emperor has recognized the fact that most of the cities of the world have a monumental building characteristic of the metropolis — as St. Stephen's at Vienna, the famed cathedral at Cologne, and St. Peter's at Rome — while Berlin has had no such structure. The cathedral just dedicated is designed to supply this need. It consists of four principal parts — the church for divine service; the crypts, which are to be a pantheon encircled by chapels; a church for marriages and christenings;

and a long porch. In the church proper there are roomy galleries for an organ and choir, and for the court and diplomats. The designs of Emperor William with reference to the church are fairly cosmopolitan, and are clearly expressed in his direction to the architect, Prof. J. C. Raschdorff: "We are not building a church for the province of Brandenburg, nor for Prussia, nor even for all Germany, but a cathedral for the Protestants of the world. I should like Protestants everywhere to feel that they have an interest in this building, have pride in it, and feel welcome here of right." The imposing ceremonies of dedication held on Monday were attended by a large number of specially invited guests of the Emperor, including members of royalty, nobles, and distinguished clergymen, among the latter being the American delegates, Prof. Francis Brown, of New York, Rev. J. J. Heischmann, of Brooklyn, and Rev. J. H. Prugh, of Pittsburg.

CHURCH ARCHITECTURE

THE February meeting of the Boston Methodist Social Union was held Monday evening, Feb. 20, in Lorimer Hall, President Wm. Marshall Warren in the chair. After an informal half hour in Gilbert Hall, the company assembled at the tables, and grace was invoked by President Huntington of Boston University. At the tables in the centre of the hall were the special guests of the evening, the faculty and students of the School of Theology, who were present by the generous invitation of Hon. Edward H. Dunn. It was deeply regretted by all that Mr. Dunn could not be present as heretofore on so many similar occasions and express his own greeting. Hon. Harvey N. Shepard presented the following minute, which was unanimously adopted by a rising vote:

"The Methodist Social Union regrets the absence of its beloved ex-president, Hon. Edward H. Dunn, especially upon this occasion when, through his generous kindness, the faculty and students of the School of Theology of Boston University are its guests, and it hereby expresses to him the sincere sympathy of all its members in his long and continued illness, and its earnest hope that with recovered strength he soon will favor us with his presence."

Mr. Chas. Bertram Pyle, of the School of Theology, expressed for the school the gratitude of the students for the kindness of Mr. Dunn, and their appreciation of the spirit and aims of the splendid training which the student body are receiving and the use which should be made of it.

The address of the evening, which was remarkably informational, suggestive and helpful, was upon "Church Architecture," and was delivered by Mr. C. Howard Walker, of this city. He said, in part:

"In many respects the art of church building, with us, is seriously obstructed, or at least confused, by ethical conditions. Elsewhere there is always evidence of unity of intention, either from tradition or the dominance of one type of worship more than others. This is equally the case with Mohammedanism, Buddhism, and Catholicism, and is to be found also in England in its Established Church; also in all countries excepting the United States church-building has been done in sequence, so to speak. It has had standards of excellence of the immediate as well as of the distant past with which it has been associated intimately; and as every excellent building is an object-lesson for its successors, there has been consequently a constant challenge at hand which has tended to minimize bad work. With us, on the other hand, from the earliest efforts, which have been necessarily merely utilitarian in a pioneer state, we have been confronted

with the possibility of building only by memory or imitation on the one hand (not having standards at hand), and by a great variety of church forms and of differences of church worship on the other, often not only different from each other, but antagonistic to each other; so that instead of unity of idea in the expression of service, absolute confusion has been the result. And we have not had time to grow into our conditions. Each effort of expression has been either an experiment, or has been overwhelmed by a plethora of ideas drawn from reminiscence, or translated from photographs of work of which we are often only too ignorant. The usual pleasure derived from the architecture of Europe has only too frequently caused the adoption of so-called styles and motives which, while delightful in their place, are exotics with us, and which have neither the possibility of root or flower in our soil. The result has been the erection of a large number of churches which, while they have housed devout congregations and have been made sacred by dedication and association, have no other thing on earth to recommend them to sane men.

"What, then, can we do to assimilate such various material and produce results that are not, to say the least, incongruous? First, let us understand the influences of precedent. The architecture of a church is a composite of the expression of utilitarian conditions, plus an element of tradition, and should be associated with the attributes of all religious truth as far as we know it, and the most worthy things that we can offer. Primarily, therefore, a church, more than all other edifices, must be truthful in the expression of its purpose, its type of service, and the materials of which it is built, and all shams must be eliminated. Also, everything in connection with it must be done as well as it can be done under the circumstances. Meretricious effect, whether in decoration, fittings, or stained glass—and especially in stained glass—must be eschewed, and whenever and wherever ornament makes its appearance it must be done in the very best manner, or not at all. As to tradition, the great churches of the past had, in most cases, services which included processions and pageants. The clergy were many in number, and the functions were carried on in different parts of the church. The congregations could and did move at will in order to obtain better points of view, and columns and piers, therefore, were not constant and permanent interruptions of light. The Protestant church of the present is an audience-hall; the sermon is the important element of the service, the congregation is anchored to the pews, and all interruption of view is inadmissible. How are these conditions to be adapted to church plans of the past, in order that the tradition of sanctuary, which has become inherent in these forms, shall be so far maintained that the church auditorium is differentiated from a civic hall?

"There were two great types of church plan—one derived from the covered merchant halls, or stoae of the Greeks, or basilicas of the Romans, halls which after the edict of Milan were used for Christian services and from such association became prototypes of the great Basilican Churches of Rome, with equal aisles and later with the central aisles broadened to a nave and little by little the side aisles made narrower and fewer in number. The great European cathedrals sprang from this type, and of necessity being sprung from a columned hall retained columns and piers inside their outer walls. Such a type can be adapted to small churches today by narrowing the aisle so that it contains nothing but an aisle passage and having all the seatings in the nave. The second type was one that can be traced to the larger catacomb chambers in which the bishops were entombed, and which became meeting places for the feast of the Agape, and service chapels. These were square in plan, domed, with alcoves at the end and on both sides, later being important chapels or transepts in their turn. They are to be found built above ground in stone in Central Syria, and influenced the churches of Southern France, where Syrians emigrated. They are, as differentiated from the other or basilican type, the Eastern plan of church instead of the Western plan. To this type belong Santa Sophia, St. Mark's, and many others. These are large audience halls uninterrupted by piers. We have, then, two traditions of plan, of which the latter seems better adapted to modern condi-

tions if the audience-room is to be a large one. Either, however, is possible.

But at this point let us consider the plan for itself, that is, for its general conception, and it is only too frequently that laymen and even churchmen fail to realize that a building is an organism; that it has body, torso, and extremities, and that these should bear organic relation to each other. Manifestly the torso of a building is its largest cell, its largest room, and that, as it would appear monstrous for an animal form to have its head under its arm, or for its extremities to lack balance, so in a plan, balanced elements and masses of room giving symmetry are felt immediately, and the simplest means of obtaining such balance is by the planning on axes and by making the shape and size of rooms harmonious. This is the very kindergarten teaching of architectural planning, and should be as evident on a plan as it is in the drawing of a human figure. The masses of the plan, then, should be carefully related to each other and minutiae of petty requirement should never be allowed to wreck good planning. It is as absurd to allow a foolish little niche or a closet to destroy the symmetry of a room, as it would be to permit a small dog to interrupt a discourse. Both must be ejected. And to an architect the plan always indicates the heights of the masses; he thinks in the third dimension, or should do so, and sees what is not apparent to the layman, that incongruities in plan will go far to produce incongruities of a more flagrant character in the elevation. He foresees this, and simplifies his plan always, if he is doing his work well, so that he will not have to resort to subterfuges on the exterior to disguise eccentricities of interior. The whole method, then, is that of simplifying as much as possible, announcing the main mass, relating secondary parts to it simply and with balance and proportion, and producing a whole which before a line of ornament or decoration is put upon it is expressive of its purpose, well proportioned and pleasurable to the eye.

"Having done this—and this is the only true architecture regardless of styles, traditions, or predilections—the further beautifying of an already satisfactory organic whole begins, and it is needless to say that this should not be overdone. Having already a good building, it is obviously ridiculous to overwhelm it with chattering detail. Accent alone is necessary, and this appears in differentiating materials and in calling attention to axes and to secondary elements. For instance, in a church the roof or ceiling is in different planes and often or usually in different materials from the walls; it therefore can be and is treated differently and has rich beams or trusses. The windows are also of different materials; they receive leaded or colored glass, which, however, should never be too aggressive. All terminations, such as towers, etc., can be and are accented as they are silhouetted against the sky; and finally, porches and the frames of openings, whether doors or windows, are accented both because they are axes and because they indicate change of structural character. Smaller details, such as cornels, capitals, etc., follow the same system. At the points of structural change accenting ornament can be placed, but always done not only well, but at its very best. It is much better to focus effort than to diffuse it. Many an architectural student goes miles to study a porch on a building which is otherwise unornamented. Set your jewels in plain settings—they are all the more enhanced; and any church, however small, can have some one jewel.

"To sum up, then, we can expect good church buildings only when we recognize that the plans must be simple and well balanced and proportioned; that tradition, if weak in many cases, leaving us without that compass to guide us, may be so far appealed to as to relate to secondary masses; that effort should always be direct, absolutely truthful; that ornament should be focussed and not diffused and diluted; and that the regular sequence of the creation of any great building is always good plan, carefully studied for its proportions and relations of parts, consequent good masses on exterior, the elimination of minor, unnecessary, fatuous and irritating details, and finally the best of ornament, well placed."

After the address the benediction was pronounced by Dean Wm. F. Warren, and a reception was held in Gilbert Hall. This meeting of the Union was very enjoyable and profitable.

STRIKE THE REDEMPITIVE NOTE

THE preaching of Dr. Dawson is finest — as is that of all true preachers — when the distinctively redemptive note is struck. All of his preaching is fine; he sets a rich table from an intellectual and literary point of view. He has facts, force, sense of proportion, sympathy with life, artistic perception, spiritual imagination, but the greatest of all his gifts is the power to let the Redeemer redeem. When Dawson leads the audience to the Cross, and they see not him, but the Sufferer hanging there, then is Dawson best remembered because most forgotten. There were passages in his discourses that for poetical expression of homely truths could hardly be surpassed, and other passages that distilled the very essence of literature, suggesting the best manner of a Mable or a Van Dyke; but real sublimity was never reached except when — and it was often — Jesus Christ was unveiled in some one of His characteristic attitudes of mercy and of ministry as a Saviour of men. The true thrill and touch in preaching always come through the striking of the redemptive note.

HUMANITARIAN MILLIONAIRES

THE oft-quoted observation of Terence, "I am a man — nothing human is foreign to me," remains with most people a theory rather than a practice; but there are some of the wealthiest men in America who are acting day by day precisely as though that precept were true for them. Both small and select is the company of American millionaires who, personally devoting themselves to charitable work, seek thus to come to close quarters with humanity. "Blessed is he that considereth the poor," says the inspired Word of God; and it is this willingness carefully to consider the problems of poverty at first hand which is the most hopeful element in modern philanthropy. Time is for many persons more valuable than money, and personal consecration far more costly than the monetary equivalent of time; and within recent years in the United States there has come into prominence a large class of moneyed men who spend time, wealth, and themselves in arduous philanthropic enterprises. They are moneyed men, we say — and the emphasis is rather on the men than the money.

Sociology is one of the most recent additions to the curricula of the colleges, and its study has not yet been taken very seriously by the Philistine multitudes, perhaps because its data are very various and bewildering, while its principles have not yet emerged into the clear light of illumined science. It cannot be denied, however, that many men of social prominence are making very serious efforts to master the sociological significance of life, and to put into practical application such of its principles as appear to be of undoubted validity. The study of sociology is not confined to academic lectures supplemented by annual tours of selected squads of students to slum districts, where poverty is seen on dress-parade, for in many crowded American cities there are now groups of men who are devoting their lives and their private means to grappling intimately and intensely with

the problem of the poor. In the charitable as in the financial world, it has been truly said: "The same names reappear continually, and as the Wall Street man finds that the various boards of directors whose meetings he must attend absorb most of his time, so the sociological expert is in demand all day long."

An important form of modern philanthropic effort is the settlement work, conducted, as the workers half-humorously themselves say, not for the purpose of "bestowing upon the poor the inestimable blessing of their presence," but in order to learn from personal and close observation the conditions of the problem they are spending their lives in seeking to solve. The settlements try to reclaim and educate the children of the streets, thus attempting to stem the stream of evil at its source in the waywardness of misguided childhood. It is a curious fact, which appears when the personnel of the New York millionaire humanitarian movement is considered, that the New York Juvenile Asylum work has furnished the inspiration, or preparatory training, of many of the philanthropists for their special labors for the poor. Numbers of these specialists, too, have general relations with prison work in its various forms, as is not unnatural.

While movements are more than the individual men who keep them going and are kept going by them, it is interesting and instructive to call the roll of the philanthropists who are most distinguished in the lines above mentioned, though this list does not pretend to be complete: J. G. Phelps Stokes, reputed to be many times a millionaire, and a director in a number of charitable institutions, has for many years made his home at the University Settlement in Rivington Street in the heart of the East Side. Mr. Stokes is a brother-in-law of Robert Hunter, who has been for years in charge of the Settlement, and who with his wife has lately taken up his residence in a poor district. E. R. L. Gould, a doctor of philosophy, who has made an exhaustive study abroad of the housing problem, is president of the Suburban Homes Company, a corporation which builds improved homes, and earns interest right along on its investments, and whose discovery that model homes can be established on a paying basis has perhaps inspired the recent gift for tenements of \$1,000,000 by Mr. Phipps, of Pittsburg. John Seely Ward, Jr., is an expert in work for children, having at his own expense visited every prominent institution for children in Europe. He is the originator of the "cottage home" system of caring (in the country) for orphans, and it is to him more than to any one else that New York owes its system of free baths. He is also an expert in questions regarding the prevention of the spread of tuberculosis. Evert Jansen Wendell, a brother of Professor Barrett Wendell of Harvard, manages to keep up a correspondence with some 6,300 boys scattered all over the world, to all of whom he personally sent a Christmas present last year. Alexander M. Hadden, a social favorite in New York, regularly visits Sing Sing prison, and actively interests himself in securing for ex-convicts a fair

and fresh start in the world. It should be added that District-Attorney Jerome has been living in Rutgers Street, in the heart of the East Side, ever since his election over three years ago, making himself a terror to evil-doers. All the men mentioned, with the exception of Mr. Jerome, are directors of the New York Juvenile Asylum. And all this work, if not in every case labeled "Christian," is directly in line with the teachings of the Bible, and distinctly expressive of the spirit of the shepherding Christ. We are gratified to notice these magnificent instances, to most heartily commend them, and hope that their tribe may largely increase.

God Finds Leaders

THE Welsh revival has proved the availability of the workingmen for religious service. Evan Roberts came from the mines, a blacksmith's assistant, and another Welsh revivalist who has come forward as a leader in North Wales, is Evan Lloyd Jones, a young man employed in the Nartlee Vale quarries. He has lived in a secluded little village called Nebo, among the Snowdon Mountains, and is even less educated in the ordinary sense of the word than the southern revivalist, Roberts. His first step in the leadership of the revival was taken in a prayer-meeting in his own village chapel, where he gathered the young people of the neighborhood into a band for united prayer that the Spirit might be poured out upon them. The next day at Talysarn, where a great revival meeting was being held, young Jones entered and ascended the pulpit, stating that he had come compelled by the Spirit. At the close of the meeting twenty-eight conversions were reported. Surely, God has many ways of raising up many men for His work, as the occasion demands, and it is not unnatural that a man who has acquired the habit of hard work as a laboring man should, if his energies are directed elsewhere, become as hard a toiler for the cause of righteousness.

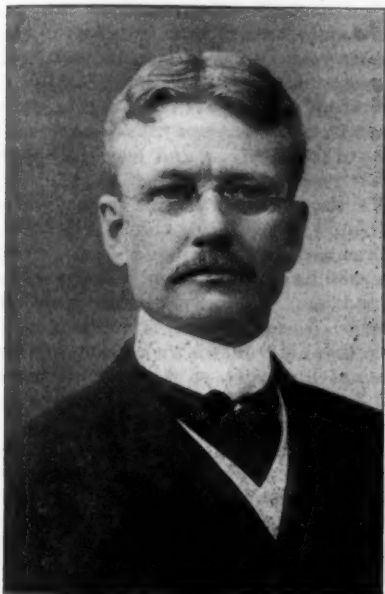
Genesis of the Wales Revival

AT the meeting held in Park Street Church last Wednesday Rev. Dr. Francis E. Clark declared that the Welsh revival arose from the testimony of a young girl who stood up in a small prayer-meeting and simply said: "Oh, I do love Jesus so!" Through the influences thus set in motion Evan Roberts obtained his quickening, and he in turn quickened multitudes of others. Writing in the *Christian Commonwealth* of the Welsh revival, Dr. G. Campbell Morgan asks: "What is the origin of the movement?" and answers his own question thus: "In the name of God let us all cease trying to find it. At least let us cease trying to trace it to any one man or convention." The only way to trace the revival, says Dr. Morgan, is to refer it to the supplications of a praying remnant that has been agonizing before God about the state of their beloved Wales, through whom the answer of fire has come. Roberts did not originate the revival — Roberts is a product of the revival. "You tell me," says Dr. Morgan, "that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere." The blessing has come without any collusion or prearrangement. It has been God fulfilling His word in answer to the cries of many hearts, not just the product of any one prophet's activity.

New Corresponding Secretary

At a meeting of the New England Deaconess Association, held last week, Mr. Theodore A. Hildreth was unanimously elected corresponding secretary. As Mr. Hildreth is not known to our people at large, we are happy to present him in this issue, and to heartily commend him. We are assured from the representations of those who know him intimately and from a conference with him, that the long-looked-for leader and representative of these important interests has been discovered and secured.

Mr. Hildreth is a native of Michigan, and comes of a long line of Methodist ancestry, a great-grandfather, who was a Revolutionary soldier, having been a local preacher. He has been active in Christian work since sixteen years of age, when he united with



THEODORE A. HILDRETH

the Central Methodist Episcopal Church at Lansing, Mich. Prepared to enter upon the practice of the law, demands of the Y. M. C. A. work appealed to him so strongly, and he was so blessed in it, that he gave himself wholly to it. For several years he has been called to raise money for the Association work, in which he has been signally useful. From 1900 to 1904 he resided in Newtonville, and as a member of the Methodist Church and as teacher in the Sunday-school was especially helpful. At home upon the platform, genial, manly and persuasive in personal intercourse, sagacious as an executive and business manager, and an enthusiastic believer in the deaconess work, especially in the Hospital as the most practical application of the Christian spirit and life, we are confident that the providential man has been secured for this urgent and responsible position. We heartily commend him to the sympathy and support of our people in the great work upon which he now enters.

The Reviving Faith

AMONG the most interesting and suggestive editorial flotsam and jetsam of the day are the comments on religious movements which the great secular papers of England and America are throwing off. Here is a bit, for example, from the London *Spectator*, a periodical which takes a calm and serene view of historic developments undisturbed by emotional derangement: "Christianity differs from other religions in that it bears within it the capacity for infinite revival." That is a true mark of difference between the real religion of Jesus and the so-called faith of Buddha.

Christianity is going through a perpetual process of reduplication. Its seed is in itself. It does not need to be nursed in class-rooms and reviews, like theosophy or other fads, for it constantly renews its youth alike in courts and slums, in palaces and prisons. It is the perpetually revived and reviving faith.

Sacrifice the Keynote

A CONGREGATIONAL clergyman, who heard Dr. Dawson in Cambridge, writes: "The sermon preached by Dr. Dawson at Cambridge in the First Congregational Church (which was packed to overflowing) was in different style from his other discourses, having less of literary ornament and rhetorical appeal; but while plainer in diction, it was vibrant with a tremendous moral passion, and made Christ and His cross glow and gleam before the awed hearers. Sacrifice was the keynote of the sermon, and the 'dying of the Lord Jesus' its moving refrain. Possibly Dr. Dawson felt himself in an atmosphere less receptive to the full, rich, redemptive doctrines of the Cross. At any rate his message was a timely one, bravely uttered and tenderly pressed home. One of the keenest things said by him was a remark thrown off in the course of his sermon to this effect: 'If Jesus Christ had done nothing more than speak beatitudes by the Galilean lake, He would have been forgotten.' The cross of Jesus is the outstanding point of His character and mission. The speaker of beatitudes has come often in human history—a Saviour has come only once. The service of Jesus is unique, since He who spoke of sacrifice fulfilled His own word by an unparalleled crucifixion of Himself both in life and death. An after-meeting was held—attended chiefly by Christians—in charge of another, but the net was not drawn as it might have been. More effort should be made by the co-laborers with Dr. Dawson to follow up the deep impressions made by his masterly preaching."

PERSONALS

—Mrs. L. M. Dunton, financial secretary of Clafin University, has gone to California, where she will spend two or three months in the interest of the university.

—Dr. and Mrs. L. T. Townsend left on Thursday for Miami, Fla., where they will remain for several weeks.

—We are deeply pained to learn of the death of Miss Marie Adele Scott, daughter of Bishop I. B. Scott, of Africa, which has just occurred at Atlanta, Ga. She was a young lady of nineteen years, and, as we understand, had been left in this country by her parents to complete her education.

—Rev. L. G. March, of Athens, Me., in a personal note rightly rejoices over the fact that the membership of his church has been doubled during this year, and "the *Zion's Herald* readers have been doubled three times with one over and more to follow."

—Friends of Rev. Charles W. Dane, pastor of the church in Livermore, Me., in 1900 '01, will be pleased to hear that in California, where he went two years ago, hoping to receive benefit from the climate, he has fully regained his health, and has met with marked success in his pastoral work. At the last session of the Southern California Conference he was admitted to full membership and appointed to Banning, a flourishing town on the main line of the Southern Pacific. Mrs. Dane and the children, Maybelle and Charles W.,

are also enjoying good health in the land of flowers.

—The *Northwestern Christian Advocate* says: "Rev. Geo. W. Rogers, of Upper Iowa Conference, met with a serious accident on Sunday morning, Jan. 29. He is class-leader in Lyons Church, Clinton, Ia., and was leaving his residence to attend the class-meeting when he stepped upon an icy spot, fell, and fractured his hip. Mr. Rogers is one of the choicest spirits in the Upper Iowa Conference. He joined this Conference on trial in 1870. Ten years ago he took a superannuate relation because of serious throat trouble. He is a benediction to the local church in which he is a class-leader, a Sunday-school teacher, and a steward. He has the sympathy of the entire church in his affliction, and their prayers for his speedy recovery."

—Rev. W. J. Atkinson writes under date of Feb. 24: "Rev. C. N. Tilton, formerly of the New Hampshire Conference, passed away last Sunday afternoon at Wadena, Minn. He was a member of the New Hampshire Conference since 1894, and was transferred to the Northern Minnesota Conference only last fall. The cause of death was pleuro-pneumonia. He had been ill only three weeks. A wife and four small children are left to mourn their loss. Much sorrow is felt for the stricken family. Mr. Tilton was a man of God, an indefatigable worker, and brought things to pass. His brethren in this Conference mourn their loss. The funeral is to be held in Raymond, his native town, on Sunday forenoon."

—Mr. Dawson, in his personal appearance, suggests William Shakespeare, or John Bunyan, or some other of the old worthies that look at us out of the ancient prints. But those who listen to Mr. Dawson will find that, in spite of his Puritan look, he is very modern and very much alive—keenly sympathetic with human life in all its rich, present-day content, yet passionately devoted to the ideals of Christianity as alone making even the fullest life worth living. Mr. Dawson's message is a thoroughly evangelical testimony. Christ is the keynote of his thought, the constant theme of his praise and pleading. Like Paul of Tarsus Mr. Dawson pronounces eternal truth with the accent of a scholar, and preaches the Gospel in the phrases of culture. This lends to his discourse a peculiar charm for intelligent people, but it is a real, pungent gospel which all the while is preached.

—Rev. Arthur Page Sharp, of Park Ave. Church, West Somerville, writes under date of Feb. 24: "It will be my privilege to say some kind things and pay the last tribute of respect at the funeral service, this afternoon of one of the saintliest men I have ever met—Mr. Thaddeus Luce. He attended to his business up to the Thursday before, when an attack of grippe confined him to the house. On Monday pneumonia set in, and in thirty-six hours he had gone home. When unconscious of physical things his spiritual consciousness seemed to hold him wrapped in vision. He lay pointing with outstretched arm heavenward. A friend said: 'What do you see, Bro. Luce? The King?' 'King!' he responded, with that heavenly smile that had been increasing in beauty during his sixty years of walking with the Lord. He was not conscious of things earthly after that. Everybody says: 'Why, that's just how you would expect Bro. Luce to die.' He was in his 77th year, had never been sick, and worked up to within a few days of his death. For thirty years he had been a member of Park Ave. Church, a steward

most of the time, and a class-leader for many years."

—Mr. and Mrs. George O. Robinson, of Detroit, Mich., are visiting Florida.

—The residence of Rev. N. J. Merrill is North Wilbraham, Mass., and not Springfield, as stated last week.

—The "girl heroine" to whom reference is made on page 273 is a young daughter of President Plantz of Lawrence University.

—Rev. Mark Guy Pearse, of London, will fill lecture engagements at several Chautauqua assemblies in this country during the summer.

—The wife of Rev. R. T. Flewelling, of Newton Centre, is bereaved in the death of her mother, and went last week to Grand Rapids, Mich., to attend the funeral services.

—On Sunday, March 5, Bishop Thoburn will address the students of Syracuse University. From there he returns West to Lincoln, Neb., and after speaking at the missionary convention in that city, will go to Sioux City, where he will attend a missionary convention, and remain over Sunday. He will also attend a missionary convention to be held in Columbus, O. The Bishop is in excellent health, and expects, if his strength holds out, to engage in active work for the rest of the season.

—We are relieved to learn that the reports concerning Prof. Atwater's condition were greatly exaggerated. A note received from an authority written at Middletown says: "The report which reached the newspapers about a week ago was much exaggerated. Prof. Atwater became overworked some time ago, and went to Philadelphia for treatment, but soon returned to Middletown, when some one sent out an associated press despatch saying that he was worse, which was untrue, as he is up and would direct considerable work if the physician would only allow it."

—Rev. Harvey H. Paine, of Webster, writes under date of Feb. 26: "It is with great grief that I have to tell you of the death of Mrs. Elizabeth M. Spaulding, who died this (Sunday) morning, Feb. 26, at 7.30, after a lingering illness lasting many months. Elizabeth M. Harrington was born in Concord, Mass., July 12, 1830. Her parents, Isaac and Relief Watkins Harrington, were of the old Revolutionary stock in Concord. She married, April 18, 1855, Mr. Cyrus Spaulding, of Webster, and on coming here immediately took her place in the church, and has served in all its work most faithfully now for a lifetime. A proper obituary will be given later."

—Rev. R. L. Greene, D. D., delivered the Memorial address in the Lynn theatre, Sunday evening, Feb. 19, before General Lander Post 5, G. A. R., which was present in force. The Lynn city government, Spanish war veterans, Sons of Veterans, and the Ladies' Relief Corps, were each present in a body. The theatre was crowded with people. There were 26 vacant chairs, indicating that 26 members of the Post have died the past year. The exercises were profoundly impressive, the address of Dr. Greene being of thrilling interest.

—Rev. N. L. Rockey, treasurer of the North India Conference and secretary of the "Bishop Thoburn Special Fund," at the recent session of the North India Conference was transferred from Sitapur to the more central states of Lucknow, where he is to be in charge of the city and circuit work among the Hindustani people. An addition to the missionary staff has made it again possible to appoint a man to this important work, which has for some years been divided among the missionaries of the

Reid Christian College and the Methodist Publishing House.

—Mrs. Catherine (Fiske) Fox, the beloved wife of Hon. Perley E. Fox, of Marlow, N. H., passed on to her heavenly home, Saturday night, Feb. 25. An obituary will soon follow.

—President Harper, of Chicago University, has cancer of the colon, as the operation revealed, showing that he diagnosed his own case correctly. The efficacy of the X-ray is to be thoroughly tested. There seems to be little hope of his recovery.

—Rev. Dr. H. W. Bolton, formerly of the New England Conference, and more recently of the Rock River and West Wisconsin Conferences, has been for over a year a resident of Absecon, N. J. A year ago last summer his health failed so that he felt compelled to resign his work as presiding elder of Madison District in the West Wisconsin Conference. His physician then thought Dr. Bolton could scarcely survive three months. Absecon, N. J., is near the ocean, and the salt air and change of climate had a very beneficial effect on Dr. Bolton's health, so that he has been preaching and doing the work of an evangelist in various parts of the New Jersey Conference for more than a year.

BRIEFLETS

We are gratified to announce that the Congregational, First Baptist and Methodist Churches of Newton Centre have decided to hold union evangelistic services for one week, commencing March 12. All the services will be held in the Methodist Church.

A reply in refutation of the general allegations of "Argonaut" last week concerning the sale of the San Francisco property, from Eaton & Mains, received too late for this issue, will appear next week.

Dr. McIntyre, of Los Angeles, the city in which Evangelist Chapman is leading a great revival campaign, breaks out, on another page, into grateful celebration of the gracious spirit which is abroad in the world, under the significant title, "This is That." It is a characteristic poem, and all who catch the peculiar swing and thrill of it will linger upon the forceful refrain of the author: "This is Pentecost."

The pressure of important current happenings upon our Epworth League Column delays for one week an unusually excellent Message to Epworthians written by Bishop E. E. Hoss, of the Methodist Episcopal Church, South.

The *Christian Guardian* makes a very pertinent suggestion for this hour in saying: "All great revivals have taught the church at least three important lessons—the power of prayer, the influence of song, the absolute need for a full honoring of the Holy Spirit."

Chancellor McCracken, of the New York University, condemns the proposition of having several thousand college students march in the inaugural parade in Washington, because the expense would be unwarranted, because the college year is short and already broken in upon by vacations, and because, in the opinion of the erudite Chancellor, college students would much better show their patriotism by their brains than by their legs. This opinion may be shared by many other heads of colleges. If an exception is to be taken, it might most properly be made in the case

of Harvard students, as the President is a Harvard man.

Rev. F. H. Morgan, of Gardner, writing under date of Feb. 24, sends the following cheering information: "I know you will rejoice that the revival spirit has reached

Continued on page 288

A Masterful Preacher

FOR five consecutive days, last week, the editor listened to Dr. Dawson's sermon addresses which he delivered during the noon hour in Park Street Church, this city. At each of these five services the church was filled, and many who desired were unable to secure seats. The meetings, with one exception, were for men only, and it was an inspiring sight to look upon 1,500 eager hearers who listened with marked interest. Gray and bald heads were conspicuous for their numbers in every audience, and we judge that fully 95 per cent. were Christian disciples. An invitation to begin the Christian life was given in frank but not urgent terms at the close of the services, and less than a dozen in all responded.

We should do violence to our personal gratitude to Dr. Dawson if we did not enthusiastically commend him. Indeed, few men have more deeply impressed and helped us. We never heard a minister preach so many consecutive sermons and keep them all on so high a plane, so true to Biblical ideals, so sane, strong, searching and impressive. Jesus Christ, very God, God manifest in the flesh, reconciling the world unto Himself—this was his superlative theme. He did not repeat himself, did not once strike a false note; nor did he dilute the Gospel, descend to "cant," or exploit himself. To a remarkable knowledge and use of the Scriptures he adds an original and striking power of stating truth, with literary resources and fascination of style which charms while it convinces. If he lacks anything, noticeably, in comparison with others in the new work which he has undertaken, it is the quality of pathos which melts human hearts, and that peculiar hypnotic power which constrains the will to immediate action. He is not an evangelist after the stereotyped pattern, nor are we sure that this is his calling—he has none of the arts or devices of the evangelist; nor do we feel sure, with his loyalty to truth and duty as he sees it, that he can ever become a typical evangelist. But he is a unique and masterful preacher; and is not this the greater calling? Is there any greater commission given to man than to preach the Gospel of Jesus Christ? Is any mission so exalted, so soul possessing, so blessed of God? Did not Jesus say, among His last words of command, "As ye go, preach?" And did not the Great Apostle sum up his most essential message to his helpers in the words: "Preach the Word?" Dr. Dawson is for the Congregational Church the providential man for the hour. We are not sure but that he is doing just and all the work for that church that can now be done. Like a prophet—indeed, as if speaking direct from God—he is summoning that body back to simple love for, and loyalty to, essential truth in Jesus Christ. Thereby he is proving an unspeakably valuable messenger not only to that denomination, but to all the churches of the land.

We trust that Dr. Dawson's great work will not be misjudged or depreciated because the visible results are not what some have so anxiously expected. The truth as it is in Jesus, preached as ably, faithfully and powerfully as he is declaring it, is producing deep and permanent

results. To demand a sign now is not only to distrust the truth itself, but indicates a lack of faith in God. Here we need to learn anew of Jesus. He delivered the truth, and then left it, with serene hope, to do its own work. He never showed the feverish and impatient anxiety which His disciples exhibit today when they preach Him. He sowed the seeds of truth and permitted them to germinate without the slightest concern over the result. Indeed, he emphasized His prevailing trust and habit with this brief parable: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Dr Dawson's preaching may be thus safely left to bear its fruit. Let his colleagues and co-workers thus trust the truth as he is preaching it. We rejoice profoundly in his coming to this country and in his evident providential mission to the churches. We gratefully commend him and earnestly urge our Methodist ministers and people to hear him whenever they have an opportunity.

BROADWAY TABERNACLE AND ITS PASTOR

THE new edifice whose completion the Broadway Tabernacle Church, New York, has been awaiting with a patience which unlooked-for delays have sorely tested, is in many respects a new

Departure in Ecclesiastical Architecture.

It is deserving of the unusual interest which it has aroused in all denominations, because it embodies a consistent and thoroughgoing attempt to solve a new problem under new conditions; and because the building is remarkable at once for the way in which it meets these requirements and for the richness and beauty and originality of its exterior.

The program laid down by the pastor and building committee required: 1. An auditorium large enough to seat 1,500 worshippers, and yet not too large for perfect seeing and hearing, with provision for an organ of great power and for a large chorus choir. 2. A smaller auditorium for conventions, lectures and entertainments. 3. A large chapel for prayer meetings, and a small chapel for weddings, funerals and baptisms. 4. A large and up-to-date Bible school, with class-rooms, library, etc. 5. A large parish house, with a multitude of offices for pastor, assistants and sexton; club-rooms, parlors, reception rooms; and an apartment for the sexton. All this was to be provided on an irregular lot containing hardly 16,000 square feet, and at a cost which prohibited cut stone and elaborate decoration.

The resulting edifice is a marvel of careful and ingenious planning and sound construction. The Taylor Chapel for prayer-meetings, seating 300, the Bible school, and the parish house, are provided for in a massive and imposing towerlike structure at the rear or east end of the lot, where it is the widest, so as to allow space for the necessary light-courts. For these courts ample area was allowed, as the adjoining territory is sure to be covered with lofty buildings. The hall of worship occupies the front portion of the site, its rear end joining the parish house, which forms a mass suggesting a transept with a huge tower rising from the intersection. This tower, with its broad, spire-like roof and its elaborate gables and pinnacles, rises to a height of 160 feet, and is visible from a great distance. By contrast the church proper looks low, but its lack of loftiness

is justified by acoustic considerations. In front of the northwest corner the ornate little Thompson Chapel — named for Dr. J. P. Thompson, a former pastor — projects towards Broadway, filling up part of the triangle formed by the angular direction of that thoroughfare. The lecture hall, seating 600, is under the hall of worship, but abundantly lighted by spacious and deep areas. Every requirement of the program has been provided for; but the high cost of the building made it impossible to complete the interior finish of all parts of the edifice for the sum available after setting aside the endowment fixed upon by the trustees. The Thompson Chapel, lecture hall, and the upper floors of the parish house have been left unfinished internally to await the special gifts which, it is hoped, will be made before many months or years have passed.

The whole structure is externally of cream-white brick, with terra-cotta finishings of the color of Indiana limestone, and the entire interior construction of fireproof materials, steel and concrete predominating. The style is a rather free version of late French Gothic, with moldings, traceries and sculptural details of great elegance, beautifully executed in terra cotta. The front presents a noble triple entrance under a richly ornamented surbared arch, with a tympanum sculptured with an admirable group representing the Sermon on the Mount. Two low towers flank the west front. The south flank is noticeable for the great wheel window in the auditorium transept, and for the fine portal, windows and pinnacles of the parish house, which forms a kind of major transept. The south portal admits to a corridor, from which one enters the church on the left, and the Taylor Chapel — a fine lofty cruciform room, with oaken ceiling — on the right. At the farther end are the elevators and stairs. Above the Taylor Chapel is the Bible school, two stories high, perhaps the most elaborate arrangement for the purpose in Manhattan, with its fine central hall and twelve spacious class-rooms. The club-rooms and offices above this are for the present left unfinished. Every convenience of plumbing, heating and ventilation has been provided.

The hall of worship, covering over 7,000 square feet, with its immense west gallery and two transept galleries, is a noble room, although lacking the rich color-decoration and memorial windows which, it is hoped, may be provided for later. The pews, pulpit, choir seats, and gallery fronts are of dark oak, and the organ (the front of which only is as yet in place) forms an imposing decoration behind the pulpit. The ceiling is a handsome groined vault in plaster on steel framing purposely arched with a flattened elliptical curve. Every architectural detail has been carefully studied and every inch of space utilized to the utmost.

Rev. Charles E. Jefferson, D. D.

The pastor of Broadway Tabernacle is a product in part of Methodist institutions, being graduated from Ohio Wesleyan University at Delaware in 1882, and from the School of Theology of Boston University in 1887. He entered Boston University as a student of law, but under the influence of Phillips Brooks he gave up the law for the ministry. He was a constant attendant at Trinity Church while a student in Boston. He was called to the Central Congregational Church, Chelsea, Mass., in 1887, and remained there until his call to New York in 1898. He was exceptionally successful in Chelsea, and his friends foresaw greater prominence and usefulness in his future career.

The Tabernacle began to gain in membership from the first year of his pastorate,

and has continued to the present time. He introduced various new methods, such as a class for the study of present-day problems as related to the Christian church, a church monthly publication called the *Broadway Tabernacle Tidings*, and a service of song each Sunday afternoon. The Wednesday evening prayer-meetings took on a new interest, the attendance becoming larger than for many years, and the service has continued to be one of the most popular services of the week. Instead of holding special services in January in the Week of Prayer, he selected Holy Week for such meetings. He introduced the holding of a watch-night service at the close of each year, and "after-meetings" were held on Sunday evenings from the beginning of the year until Easter. He organized an effort to reach students. The Sunday school became a Bible school.

Miss Susan Hayes Ward, the historian of the church, says: "Dr. Jefferson is a master of English, an artist in words. He has a keen, incisive style, and he holds his audience to the last word. In a quiet way, without haste, without rest, he carries on the work before him — the cure of souls."

Dr. Jefferson is a special favorite with students, having preached in recent years at Yale, Princeton, Cornell, Dartmouth, Williams, Wellesley, Vassar, and Ann Arbor. His little volume entitled, "Quiet Talks with Earnest People," has been used by many ministers throughout the country in their prayer-meetings, and his volume, "Quiet Hints to Growing Preachers," has had a wide circulation among ministers of all denominations. Only two volumes of sermons have yet been given to the press, the first entitled: "Doctrine and Deed," the second, "Things Fundamental." He has in press a fifth volume entitled: "The Minister as a Prophet." Dr. Jefferson has himself become a prophet to this generation and for this hour. In a recent contribution in the *Congregationalist*, under the head of "Working Truths for a Twentieth Century Awakening," he unintentionally best characterizes his mission and himself in saying:

"It is not a loftier conception of the church, nor a wider diffusion of culture and social cheer which is most urgently demanded by our times. What is needed is a fresh vision of God, a new baptism of spiritual life, a lifting of the heart to higher levels of aspiration and devotion. The world groans and travails in pain, waiting for the appearance of a new race of prophets — men of insight and of courage, who, endowed with the Holy Ghost, shall say to our generation, in tones which burn with fervent heat: 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.'"

Broadway Tabernacle has had several pastors of great evangelistic and popular power. Charles G. Finney was never the pastor of the Tabernacle after it became a Congregational church, but he was its spiritual father, the men and women who were charter members having been formed under his ministry. Joseph P. Thompson was one of the great statesmen preachers of this country, an ardent abolitionist, and for a time one of the editors of the *New York Independent*, a man of varied and accurate scholarship. William M. Taylor filled the pulpit for twenty years, and was undoubtedly one of the half-dozen greatest preachers who have ever filled American pulpits.

The dedication of the new Tabernacle, on the corner of Broadway and 56th Street, on the Sundays of March, will be a noteworthy event in the history of Congregationalism, of interdenominationalism, and of ecclesiastical architecture.

"THIS IS THAT"

REV. ROBERT MCINTYRE, D. D.

From dim Australia's distant strand,
From old South Africa's golden Rand,
From hoary Albion's storied land,
From all the hills of Wales;
Where sweeps the Hudson's silvery tide,
Where lifts the Rockies' lordly pride,
Where flows the far Pacific wide,
From mountains and from vales,
Hark! "This is that," by Joel spoken
To the nations lost.
"This is that," His ancient token
Of His covenant unbroken,
This is Pentecost.

His church arises, robed and young,
As when the first apostle's tongue,
With all its burning message, flung
The hosts at Jesus' feet.
As when the Parthians, and the Medes,
And Jews devout, and heathen creeds,
Found all their cravings, all their needs
Met in the Paraclete.
List! "This is that," the anthem swelling,
To the skies uptossed
By the ecstatic myriads telling
Of the Saviour's deep indwelling,
This is Pentecost.

Faith casts off fear, Joy leaps from gloom,
Once more we see that upper room
Where on each brow the mystic bloom
Blossomed into flame.
The Spirit breath our souls has stirred,
And hushed in rapture we have heard
The call of the incarnate Word,
And owned His sacred Name.
Lo! "This is that." God is creating
By the Holy Ghost
Light from darkness, Love from hating,
Heaven and Earth again are mating,
This is Pentecost.

CHRIST THE BREAD OF LIFE

REV. DANIEL STEELE, D. D.

"Even so he that eateth Me, he also shall live because of Me." — JOHN 6: 57.

"HE that eateth Me." These strange words, not often used as the theme of a sermon, constitute the climax of the self-revelation of the Son of God as the Saviour. They are the topmost step of a stairway leading up to the fullness of life, the highest possible well being. First, "If any man eateth of this bread, he shall live forever;" secondly, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you;" and, lastly, "He that eateth Me."

Offensive indeed are these words of a cannibal sound, and especially disgusting and shocking to the Jew, who is forbidden to eat or drink blood. Nature itself revolts against the idea of eating human flesh. What is still worse, the verb "eateth" in the Greek of this text implies the idea of devouring with eagerness and pleasure, literally "to craunch"—he that crauncheth Me shall live because of Me. We are not surprised to read that many of His disciples were so offended that they went back and walked no more with Him. Why did He break down the confidence of many of His too few followers? The day before His death He said to them: "I have many things to say unto you, but ye cannot bear them now, but when the Spirit of truth is come, he will guide you into all truth." What these unspoken precepts were we know not except by inference from the teachings of the Spirit after Pentecost, such as the placing of the Gentiles on a level with the Jews in the divine regards, the change of the Sabbath from the seventh to the first day, and the development of justification by faith in Christ's atonement, the especial work of St. Paul.

Why did Jesus not put our text into this bundle of unspoken precepts and thus save the sad defection of many disciples? Was it not because it contains a truth too vital, too fundamental, to be postponed to some future time? Did He not deem it too important to be delivered by a substitute, but must be proclaimed by Himself with the weight of His own authority as the infallible Teacher? When we eat we appropriate something external and assimilate it to our physical nature, making it a part of our flesh, blood, and bones. The food must contain the same elements as those which are in our bodies, such as carbon, nitrogen, hydrogen, oxygen, silicon, etc., in proper proportions. These elements abound in the material world. But none of these primitive, inorganic substances can we eat. We cannot live without them, yet they would poison us should we eat, drink or inhale them separately, or mechanically mixed together. Here is

an astounding paradox; elements necessary to animal life, if appropriated as food, will cause death. Has not the Creator made a great mistake? No, He has introduced into the natural world the principle of mediation preparatory to its introduction into the spiritual realm. These elements must be mediated. They must be modified by a life preceding animal life, in order to sustain that life. Hence in the account of creation in the first chapter of Genesis, vegetables were created before animals. To have reversed the order would have created animals to die of starvation; and we should have been helpless and speechless before the skeptical scientists. The record in the Book agrees with the requirements of nature. God made wheat before He made man to live on wheat, or some other organic substance which has had life.

But Christ says man shall not live by bread alone. He has a life far above animal life. Man is a spirit acting for a short time through a material organism. The spirit, or soul, needs nutriment as well as the body; and the spirit needs nutriment after the body has turned to dust. This nutriment must be spiritual. God, the source of spiritual life, must be the support, the food, of that life. He must be appropriated by us, through some voluntary exercise on our part. How can we finite beings appropriate the Infinite? There seems to be a natural difficulty here. How can the Invisible be apprehended except by faith, and how can faith lay hold without some knowledge of its object? This knowledge as the ground of faith must be definite and not vague, such as the starlight of natural religion, the religion of conscience, gives. Without such a knowledge believing would be like grasping the air. When your preacher was a mere child he heard a young circuit-rider among the Catskill Mountains begin his prayer for several penitents at the altar, thus: "O Thou whose centre is everywhere and circumference is nowhere, save these seekers of salvation!" How could a struggling sinner lay hold of a God thus vaguely described? There was nothing for faith to easily grasp. It was like throwing to a man who has fallen overboard in mid-ocean a life-preserver of infinite diameter whose centre is everywhere and whose circumference is nowhere! The poor man must die, for there is nothing he can lay hold of.

To come to God is to believe in Him. To do this our concept of Him needs humanizing to bring Him within our mental grasp. Divinity must be modified by humanity

before we can appropriate Him. A mediator is a natural necessity, even before sin entered the world. The New Testament teaches the existence of a mediator in the physical realm before Adam was created. "In the beginning was the Logos, and the Logos was with God. All things were made through him, the very image of his substance and upholding all things by his power," the first born of, i. e., before, all creation, who is before all things, and in Him all things consist or stand together. And the Logos became flesh, or humanity. This fact of a mediator between God and the physical world, if emphasized as it should be, would greatly strengthen the doctrine of a Mediator in the moral realm, as the Redeemer from sin.

We believe that the unfallen man needed the incarnation of the Son of God for his highest spiritual communion and union with God, thus fully developing his God-like capacities. We teach that the incarnation was not contingent on man's sin, but that it was God's original purpose to take man, the masterpiece of creation, unto Himself. We do not adopt the Latin stanza beginning with "Felix culpa"—"happy the sin" that brought the incarnation which took place, not because of sin, but in spite of it. For extended proof of this doctrine read Bishop Westcott's "Gospel of Creation," appended to his notes on the Epistles of St. John.

When the electricians were putting electric lights into my house I asked them this question, pointing to a little box at the junction of the main wire with the branch wire which they had brought into my attic, "What is the purpose of that box?" They answered, "That is the transformer." "But why do you need a transformer?" said I. They said that if the current were not modified it would burn out the fuses, and perhaps do much other damage by burning up my house. Here, said I to myself, carrying, like Professor Drummond, natural law into the spiritual realm, is something analogous to our necessity of a transformer of the omnipotent God, the origin of all the forces in the universe, before we can touch Him without being destroyed. Such a transformer have we in the glorified humanity of the Son of God; and the mediated power proceeding from the Father through the Son is called the Paraclete, the communication of God to all those who receive Jesus as both Saviour and Lord, making the least one in the Pentecostal kingdom greater than John the Baptist, who was the greatest of all men born of woman, greater than Abraham, the founder, and Moses, the emancipator and lawgiver of

the Hebrew nation. What a transcendent privilege to live in the era of this trans-former, the face of Jesus Christ, through which the light and warmth, the energy of love divine, communicated by the Holy Spirit, shines.

This is a good place to expose the error of the sacramentalists, who use this whole passage about eating the flesh of Christ and drinking His blood to support the extreme ritualism of Romanism and of High Church Anglicanism. We believe that Christ had no reference to the Lord's Supper, as a rite, when He uttered these words a year before its institution. If He did have reference to that ordinance, then it follows, first, that all who do partake of the Lord's Supper have spiritual life; secondly, that all who do not must perish everlastingly, thus cutting off from all hope of heaven all the Quakers, the penitent thief, and all who repent too late to partake of this ordinance, and all those pious pagans who have the spirit of faith and purpose of righteousness, who, says Wesley, "are saved through Christ though they know Him not." My view is sustained by Origen, Basil the Great, Augustine, Calvin, Luther most emphatically, and Wesley less emphatically, who says "it refers remotely, if at all, to the Lord's Supper." Moses Stuart, Adam Clarke, and such modern exegetes as Alford and Meyer, are of the same opinion. I am sorry to say that American Methodism in its Discipline is on the wrong side of this question, for in the ritual of the Lord's Supper is this petition: "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that we may live and grow thereby." If American Methodists ever become ritualists, it will be by means of this text misapplied to the holy eucharist.*

I have taken my hearers into waters too deep for a sermon, not to drown you, but to show that the

Requirement of Appropriating Faith

In Jesus Christ is not an arbitrary dictum, and that the constant eating of Him, or the appropriation of Him by a vital, mystic union, is a necessity arising from our natural constitution. Sin intensifies this original necessity, for it occasioned a distorted and repellent concept of God. It is the testimony of all our missionaries that the heathen idea of their gods awakens terror, and that their offerings in their worship are designed to mitigate their malice and tone down their fury.

The Hebrew concept is far superior, not only because it is monotheistic, but because it puts justice instead of malice and holiness instead of vileness. Nevertheless, the God of the Hebrews inspires awe and dread, and the Old Testament righteous are those who fear God. Fear occurs far more frequently than love. He reveals Himself as the Unapproachable, before whom the shoes must be put off the feet. When He gives His law He clothes Himself with all that is terrific in nature, the quaking mountain crowned with darkness, the flashing lightning, and the thunder waxing louder and louder, till the terrified hosts on the plains below cry out to Moses: "Speak thou to us, and we will hear; but let not God speak with us lest we die." What did this mean, followed by the declaration of Jehovah to Moses, "Thou canst not see My face, for man shall not see Me and live?" And what was the signifi-

cance of such terrific displays of wrath as the fire that struck dead Nadab and Abihu, the tipsy sons of Aaron; and Korah and his host, swallowed up by the gaping earth; and Uzzah, smitten to death for touching the Ark; and the great slaughter of the people who looked into it on its return from captivity by the Philistines? What did the ritual of the Day of Atonements mean, when the high priest was about to venture into the presence of the Shekinah in the Holy of Holies, with a cord attached to one of his ankles to drag out his dead body if he should be smitten by Jehovah in that awful place?

All these things were educational, teaching the awful majesty and unapproachable holiness of the Almighty One, and man's need of a human mediator to reveal the love side of His character, through whom we may come with boldness and gladness and appropriate Him as our Life, our Redeemer and Saviour. How amazing the contrast between the law and the Gospel; between the ministration of death written and engraved on stones and the ministration of the living God mediated by the humanity of the Son of God to nourish our spiritual life through our appropriating faith. For that is a very cheap and shallow exegesis of our text to say that it refers only to the eating of the bread and drinking of the wine of the Lord's Supper, and that the holy eucharist, as Bishop Grafton has recently said, is "life-giving." It is sad to think that millions of so called Christians are relying for eternal salvation on the symbol instead of the thing signified, the living Christ, the bread of life so appropriated as to become our life. To appropriate God man needs a mediator. "No man cometh unto the Father but by Me," "I am the true vine," "I am the door," "I am the way, the truth and the life," "I am the resurrection and the life."

I am endeavoring to prove that the requirement of faith in Jesus Christ is not an arbitrary dictum which God might dispense with if He was pleased so to do, and that He might have instituted any other conditions of salvation if He had been so disposed. The normal man eats that which is needful for his health and happiness. He selects his food for this purpose. The normal appetite is a safe guide, the abnormal and artificial appetite is ruinous in its tendency. It has destroyed millions. But the soul has its appetites as well as the body. The normal appetite craves intimacy with Christ, the Bread of Life.

"We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill!"

We long to receive more and more of Christ, by appropriating faith, by understanding the "me," and "my" of the divine promises. That is what Mary Magdalene did: "They have taken away my Lord." "Tell me where you have laid Him and I will take Him away." She thought she owned Jesus Christ, the sole proprietor and monopolist. She was right. The infinite Mediator and Saviour can give Himself undivided to every believer.

The normal Christian appetite is

Hunger for God

as revealed in the face of Jesus Christ. Do you have this hunger? Let us institute some tests. Lovers long for communion with each other. They greedily devour the love missives, and in the absence of a new love letter, they eagerly read the package of old ones. Do you thus treat Christ's package, the New Testament? You have only ten minutes to spare in the morning; do you open that package and read a precious page, and, if the head of a

family, do you read it aloud to them and offer a prayer at the household altar of which you are the appointed priest?

At evening you have a spare hour; do your feet instinctively bear you to the prayer-meeting where Christ Jesus is all the theme, or do they bear you to the club-room or lodge, ball-room, theatre or card party, where nothing is said about Him who is the Chief among ten thousand and the One altogether lovely? If you take your dinner pail to your daily work, do you take a gospel of Christ with it to give your soul a bite by the way while giving your body a lunch? Oh, for the days to come, when there will be a Bible brigade going to the mill or shop, confessing Christ by carrying the Bible or a religious book or periodical, and eagerly feeding upon it in the noon hour!

When the pulpit is vacant and you desire a new preacher, do you wish a man full of the Holy Spirit, who will magnify Christ and give you some new view of Him in every sermon, or do you desire one whose spirituality is small and his intellectual brilliancy is dazzling and eloquence is thrilling for the moment, leaving you no nearer to Christ than you were before? In the use of money do you study the glory of Christ or your own self indulgence?

Another test of the question whether you are feeding on Christ: Does your heart leap up with joy when your pastor announces an evangelistic movement for the purpose of breaking the dreadful spell of indifference and worldliness which is paralyzing the church, and letting the wicked go down to hell unwarned and unwept? Are not these fair tests by which you may find out whether you are a real Christian, appropriating Christ as your personal Saviour, or a wretched backslider, or a nominal Christian having a name to live while spiritually dead? I am distressed by the thought that there are many members of churches, yea, Protestant churches, Methodist churches, who imagine that a profession of faith in Christ, and attendance at meeting, and especially a partaking of the Lord's Supper, will certainly save them. Let me exhort you to study this subject. It will show you that there must be a vital union of your soul with Christ; you must feed upon Him. He must be in you, and you must be in Him, then you may rapturously sing:

"And when I am to die
Receive me, I'll cry,
For Jesus has loved me,
I cannot tell why;
But this I do find,
We two are so joined
He'll not live in glory
And leave me behind."

There is one Scripture which should be often read by Christians who wish to make themselves sure of heaven. It is in the Sermon on the Mount, and was spoken as a special warning to all false disciples of Christ, including eloquent and successful preachers: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven. . . . Many will say unto Me, in that day, Lord, Lord, have we not prophesied or preached in Thy name? and in Thy name have we not cast out demons, and in Thy name done many wonderful works? Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

Bishop Taylor's exposition of "I never knew you" is, "I know you too well." Here is a perfect description of nominal Christians, very familiar with Christian truth, some of them preachers, using the Gospel successfully in promoting reforms and getting converts to Christ, orthodox in their creed because they call Jesus Lord,

* Bishop Goodsell remarked at the conclusion of the sermon that in our Discipline there is a safeguard against ritualism in the words, "feed on Him in thy heart." That this is not an effectual safeguard is shown in the fact that its presence in the Prayer-Book has failed to keep either the Anglican Church or the Protestant Episcopal Church from this error.

thus acknowledging His Divinity. Repeatedly does Christ warn His hearers against the sad consequences of substituting hearing for doing, a knowledge of saving truth for the performance of commands which He gave. If ye know these things, happy are ye if ye do them.

How striking, how solemn, the simile with which Jesus closes His Sermon on the Mount—a graphic illustration of the contrast between those who hear and do, and those who hear but do not His words—building on the rock or building on the sand; the house which withstands the fury of the elements, and the house overturned by the tornado and engulfed by the flood! My friend, the most important question you can ask today is this: "On which of these foundations am I building?" Do not give slumber to your eyelids till you have gone to the bottom of this momentous question and given an honest answer.

Our text teaches us that the perpetuity of the spiritual life hinges on the

Continuity of Our Appropriation of Christ.

We must eat repeatedly and regularly every day. We cannot eat today enough to support us a year, a month, or a week in vigorous health. This is true of the spiritual life. The person who feeds on Christ only on Sundays may prolong a weak, spiritual life, living in a hovel on Starvation Alley; but if he would live in a palace on Abundance Boulevard "where grace, not in rills, in cataracts rolls," he must take three square spiritual meals a day. The table is always spread with an unfailing supply of the bread of life. But how can I do this in the noisy mill, or in the rattling car?

Alessandro Gavazzi, the celebrated Italian reformer and preacher, once preached for me in my pulpit in Tremont St. He divulged the secret how to feast on Christ anywhere. "When I am in a crowded car or jostling throng in the street," said he, "I make a little desert around me, and, closing my eyes, I lift my heart by faith upward to Christ, and commune a moment with Him and am filled and refreshed." When I hear a person always testifying of an experience forty years old, never alluding to anything since, I suspect that he died long ago of spiritual atrophy, for grace without constant renewal will not keep so long.

The best criterion I have reserved for the last. If you are feeding on Jesus Christ, you know Him as well as you know the bread you eat. There are some things that are known only by the special sense of taste. God is known only by experience of the heart. He that loveth not God knoweth Him not. There is a wonderful utterance of Christ which by a bungling mispunctuation has been obscured for centuries. It is John 10: 14, 15, thus correctly rendered by the Revised Version; "I am the good shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." Does the Son know the Father with a certainty excluding doubt? Then the true Christian without a doubt knows Christ just as Christ knows the Father.

Is this declaration a piece of extravagant mysticism? Bishop Westcott was no mystic. Hear him: "The relation of Christ to His people corresponds to that of the Son to the Father. The words are not simply a comparison, but the one relation is (so to speak) a measure of the other." Dean Alford was no wild fanatic. Hear him: "The knowledge of His sheep here spoken of is more than the knowing by name; it is a knowledge corresponding to the Father's knowledge of Him, i. e., entire, perfect, all-comprehensive; and their

knowledge of Him corresponds to His of the Father, i. e., is intimate, direct, and personal; both being bound together by holy and inseparable love."

If this test seems to you too severe, charge its severity not to your preacher, but to the great Teacher, its author.

Among the so called liberalists I find a method of salvation set forth as something of an extra brand far superior to the obsolete and outgrown scriptural way of salvation by feeding on Christ. This is the boast: "Salvation by character." This has a fine sound. But how do you dispossess yourself of your sins which stick to you like the poisonous shirt of Nessus? Will you dip your cup into water of the river Lethe and forget them after you drain that cup? That is a greater fable than you fancy you find in the Bible which you reject as unworthy of the belief of a cultured intellect. We note that there are no personalities in this new scheme of salvation by character, no Christ, no God, nothing but yourself and your chisel with which to carve out a godless character.

It is true that all the saints in heaven, a countless host, have been saved by character in the last analysis. How did they come by their beautiful character? Hark! A heavenly voice is answering: "These are they who washed their robes and made them white in the blood of the Lamb." Now they are having congregational singing in heaven—a good model for worship on the earth!—and my ear catches one line of the hymn: "Unto Him who loosed us from our sins by His own blood." This self-made saint is not in that crowd. If he is in heaven, he is off by himself trying to be happy over the character he has carved out, blemished by sins unforgiven. How different is this from a spiritual life begotten by the Holy Spirit and sustained by feeding on Christ!

Let me prescribe a recipe for acquiring a good spiritual appetite. Study the promises, especially that of the Comforter in John (14th, 15th, and 16th chapters), consecrate yourself wholly to Christ, and claim by faith your full Christian heritage, the personal Holy Spirit. He will give you an entrancing vision of Christ, and you will feel and actually be richer than ten thousand Rothschilds and Vanderbilts and Astors and Rockefellers.

If I have failed at any point in my sermon it may be in impressing on my hearers the absolute necessity of appropriating faith. It is underscoring the words "me" and "my" in the promises. Historical, intellectual, speculative faith is not to be despised, but it does not inspire, nor does it sustain spiritual life, nor does it save the soul. You must have appropriating faith. Make the promises your own. Claim Christ as your personal property, as did Mary Magdalene.

Paul had the same kind of faith. Hear him, in Gal. 2: 20, in the American Revised Version, for which I have waited nearly forty years to find a correct rendering of the Greek: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me." The whole atonement made for me. This is the language of true faith. It implies the infinitude of Christ, who can give Himself, not as a fraction, but an integer, to every believer. His love to me is not fractional like the love of a finite man, but entire. How true are Faber's lines:

"There's not a craving in the mind
Thou dost not meet and still;
There's not a wish the heart can have
Which Thou dost not fulfill.

"Angelic spirits, countless souls
Of Thee have drunk their fill;
And to eternity will drink
Thy joy and glory still.

"O little heart of mine! shall pain
Or sorrow make thee moan,
When all this God is all for thee,
A Father all thine own?"

NORTHWEST IOWA

"CAMPBELL."

WHY should a Conference the size of Northwest Iowa with its history and present standing be so little read about in our official and semi official papers? This is a question the writer has been asking himself ever since he became a student of Methodist Episcopal doings. At the Cleveland Missionary Convention there were many inquiries regarding the "Iowa Idea." It was creating as much interest in Methodist thinking as that vague, political something bearing the same name and furnishing ammunition for an aspiring school of youthful politicians of the Hawkeye State. Let it be understood that the "Iowa Idea" in missionary enterprise, if the label has any reality back of it, is a child of the Northwest Iowa Conference. Without further apology we speak for ourselves.

Our Field

What a territory this Conference covers! A little more than one-fourth of the commonwealth—that is, 15,000 square miles. And such soil! Inexhaustible in productive power when properly cared for. Great in agriculture and stock-raising is Iowa. Fields lie section beyond section as far as the eye can reach without an insuperable barrier to the cultivation of every acre. The "bonanza" farm is a familiarity. It is incomprehensible to the "manner born" New Englander. Think of twenty four three horse seeding machines forming an oblique line moving across a field one mile square without a halt or break! How often the writer has looked upon it! Of course, such a plain grows monotonous to the eye trained by earth's beauties and picturesque grandeur. We have our reliefs. The erosion of many watercourses frequently breaks the reach of the expansive plain and forms some very pretty places. A few lakes of peculiar beauty lie along our northern border—Okoboji and Spirit Lake; to the west and Clear Lake to the east. These are very popular watering-places for an increasing company seeking recreation.

The People

An intelligent and strenuous type of the *genus homo* is found upon our farms and in our industries and commerce. A composite portrait of our citizenship would reveal a cosmopolite indeed. He would be a citizen with about every strain of blood which flows in the veins of Americans. We have types of them all, and in proportions which accurately reflect our national mixture. The freedom of association, the interaction in industry, business, education and religion are encouraging, and give fair promise that in this part of the Union we will develop that American type—the vision of Bishop Hamilton—which is the prophecy of the mingled strains of the world races.

Our Conference

It is known—or is it known in New England?—that Iowa is a great Methodist State. How largely that is true! There are 145,000 Methodist Episcopal church members in the State. By comparison our Iowa churches have a membership 25,000 greater in a territory three-fourths the size

and in a population two-fifths of that of the whole of New England. These are round numbers. Northwest Iowa has an ascendancy in membership equal to any other portion of the State. Our spiritual ministry extends to more than all other Protestant denominations combined. This fact does not produce pride or boastfulness. It rather has the tendency to give a serious soberness to our thoughtful constituency, because of the added responsibility in the moral and religious advancement of this people and the work of world evangelism. The note of denominational pride heard so frequently a few years ago is now given in minor tones when it is heard at all. It is well it should cease altogether. We have some obligations to meet because of our position.

Personnel

The rank of our Annual Conference membership may be described by the word, "youthful." It is a fine and promising company of Methodist standard bearers. A prominent educator said to the writer at the session of our last Annual Conference, after looking over our body of men, that he had visited and addressed the different Conferences of this and other States and that he had not anywhere met such an exceptionally fine appearing company of Methodist preachers of the younger class. Our theological schools are represented by an increasing proportion of men. They have more of them in training. Quite noticeable is it that the standard of education for admission to the Annual Conference has been greatly lowered in recent years, partly due to the need of men in carrying on our developing work and partly to changing sentiment. Constancy is a virtue much needed in these parts in enforcing a uniform educational standard for Annual Conference membership.

Statistics

The Minutes of our last annual meeting reveal that we have 226 ministers, 22,939 members, 1,407 probationers; 291 Sunday-schools, with 3,422 officers and teachers, and 25,837 scholars; 280 church buildings, valued at \$903,900; and 165 parsonages, valued at \$230,200. The total indebtedness was \$41,646. The tabulated results of the past year were not such as to make either optimists or pessimists. There were advances and otherwise. The increase in membership was 3,076, and \$10,181 were paid on debts. The educational collection advanced \$800. The W. H. M. S. and the W. F. M. S. increased their gifts by about \$200. All else is in the minus column, some features of which produce feelings of distress. They are not without excuse. The year 1901 was very trying. The financial depression was keenly felt. Two features made it too real to be borne with ease. During the years of commercial prosperity our people, being so near the cheap land of the Dakotas, which was enriching speculators, secured all the credit their property would carry and invested as extensively as possible in Dakota land. For three years much of our territory has suffered an underproduction of crops, which in itself would have embarrassed many in their financial ventures. A close money market pinched all the harder. That we so nearly maintained our standing and made some advances, reflects credit upon the loyalty and devotion of our people.

A Hospital Venture

A generously minded Gentile deceived some of the elect two years ago by erecting a commodious hospital building at Webster City and donating it to the Conference upon a basis for conducting it which was impossible without a large endowment.

Hope for an early endowment vanished when the benefactor went to his "own place" without the expected codicil to his will. After two years of management with an expenditure of quite a little treasure, during which time one excellent pastor went down in defeat because of his friendship for the institution, and many others were "touched" peculiarly, the Conference voted to turn the elephant out. The institution would have had more friends from the beginning and more adequate provision for its up building had it been located in the city named for the big Sioux Indian, rather than in the one bearing the name of Massachusetts' "Expounder of the Constitution."

Preachers Wanted

Unusual difficulty has been experienced in manning the pastoral charges. As many as eleven places out of forty pastorates on one district were without an appointed minister at the hands of the Bishop. On another district, the presiding elder, after four months of advertising and searching, has just this week filled the last vacant circuit. Whatever the thought of closet speculators, the man of the field knows that ministerial timber is not growing equal to the demand. It is small comfort for a great church that its theological schools alone show a slight gain in attendance during the last ten years, in view of the lamentable decrease of ministerial candidates. What increase there is in our own denomination is not proportionate to the growth and needs of the church. It is the writer's conviction that, recognizing the incidental reasons advanced by President Harper and others, on their face value, the deeper reason is that the type of the spiritual life of the age is not of a character which would naturally lead our youth to recognize the divine claims laid upon them to engage in a distinctly spiritual ministry. An unequivocal persuasion of a call to preach the Gospel will overcome the other barriers — poor remuneration, the loss of social prestige, etc. When our Christian parents give their children to the Lord and nurture them with the thought of the kingdom of God first, and in a spiritual atmosphere, the ranks of the ministry will be recruited to meet the demands of the day.

Evangelism

With us the times were never more propitious for the birth of a new evangelism. This is not because of any large spiritual awakening, though several successful meetings have been held and many converts won, but it is because of more rational and Christian conceptions of evangelism. By inheritance and habit we were wont to think at a certain season a revival must take place. It did not always materialize. "Expedients" (so we called them and excused ourselves) were adopted. The evangelist was called in; his number became legion. To create in two weeks that which naturally should be the result of months of definite labor the evangelist resorted to cheap and sensational methods. Forsooth, a revival must be, and this was, quick and easy. The harm done no man can measure.

Education

Sioux City is the home of Morningside College, one of the most youthful if not the youngest of our college group. Beautiful for situation, adequate in its foundation, superb in the personnel of its faculty, prophetic in its future, the joy and pride of Northwest Iowa, Morningside looms large above our denominational horizon. Ten years ago it was raised from the ruins of the old "University of the Northwest," which went down in the panic of '92 and '93. The last eight years, under the leader-

ship of that master in college building, the great hearted, genial man of vision and faith, Dr. W. S. Lewis, it has been moving to the front. It is the largest college by one half of all those within a territory of 15,000 square miles — an area about twice the size of your State of Massachusetts. With a student enrollment of 567 last year and seventeen full professorships, it ranks third in attendance and the number of professors of all the colleges of Iowa. The gain in numbers of students for the last eight years is equal to more than one fourth of the total gains of the thirteen growing colleges of the State. Morningside needs endowment. It must have it. "It will," says Dr. Lewis. All fervently add, "Amen."

Banzai! Banzai! Morningside College!

Missions

This is the home Conference of Dr. J. B. Trimble, whose missionary enthusiasm is rarely equaled and not easily surpassed. He first won his spurs as a presiding elder. During the last decade we have been at the very forefront in missionary enterprise. With the exception of a few of the smaller Conferences and missions, Northwest Iowa is surpassed by a single Conference, the Pittsburg, in its *per capita* gifts for missions. During these years our constituency has been giving on the basis of a dollar per member. For the year 1904, with a \$2,800 decrease in missionary gifts, 22,939 members gave \$22,213.

Dr. Trimble returned from the General Missionary Committee meeting in Boston with a vision and a plan. He always did fit his visions to a task. This time it is to see what one Conference can do, when properly organized and worked, with the idea of world evangelism. Naturally he chose Northwest Iowa as the field for exploitation.

Providentially, at the last session of the Annual Conference a Conference Missionary Society was projected with a board of managers composed of the presiding elder, district missionary secretary, district Epworth League president, one pastor, and two lay members from each district. When the Doctor returned with his "idea," the board was called and organized. An elaborate "outline plan" was adopted, which lays under contribution every piece of Methodist Episcopal machinery which may be used in furthering the inspiration. The first provision in the plan is a big

Conference Convention.

It is projected for March 7-9, 1905, at Sioux City, Iowa. It is modeled on the plan of the State conventions of the Middle West which awakened so much enthusiasm and excited favorable comment. South Dakota, being so near, asked the privilege of a few berths in the convention. It was granted, and the assemblage is constituted as an inter-Conference event. The program is as strong as could well be built. Bishops Andrews, Berry, McDowell, Joyce and Thoburn, missionary secretaries, returned missionaries, editors, college presidents, General Conference secretaries, and the able men of the two patronizing Conferences, make up a rich program. The themes assigned are vital. The key thought is "Conference and World Evangelism." To provide for immediate spiritual quickening, Dr. C. M. Boswell, of Philadelphia, will be present and have charge of the "Quiet Hour" and aggressive evangelism meetings. Particular attention is being given to the organization of each district and pastoral charge, that the representation at the convention may be widely distributed, and that the missionary fires there kindled may spread to the last man and reach the last dollar within the gift of the church.

THE FAMILY

IF WE KNEW

OLIVE A. SMITH.

Could we look beyond the portals of the hearts which near us beat,
See the noble purpose baffled by the wayward, straying feet,
Could we but discern the motive, though the worthy deeds seem few,
We might cease our swift condemning, if we knew.

If we knew the secret anguish, when the life seems full of joy,
Could we see the glittering teardrop 'neath the steely, flashing eye,
Could we count the wounds we give them — hearts so tender, faint, but true —
Ah! we never would be cruel, if we knew.

Could we find the golden moments we have lost in pride and scorn,
If we knew the souls o'erwhelmed with burdens that we might have borne,
Could we see them, faint and fallen, when we might have helped them through,
We could only shrink and cower, if we knew.

If we knew what joy and blessing we might bring to souls distressed,
If we knew how we could lead them to the Master's peace and rest,
Could we learn what He would teach us, to be gentle, wise, and true,
Yes, ah, yes, we'd be more like Him, if we knew!

Emporia, Kan.

Thoughts for the Thoughtful

Yielding Ourselves to God

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated and self-condemned, saying, "I refused you permission to play upon my organ!"

There comes One to us who desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when if we would yield ourselves to Him, He would bring from our souls the most heavenly music. And this yielding is the first duty of every man, woman and child. God has a right to be thus honored by us. "Yield yourselves unto God, as those that are alive from the dead." It is implied that God as our Maker, Preserver, and Saviour, has a right to be thus honored. In yielding ourselves we include all we have and are — our faculties, our time, our substance, our talents, our thoughts, our words, our deeds. "In support of a good cause," said one, "I give myself." That was the greatest possible gift. There are many possible gifts which do not include the whole, but when I give myself I give all. Our self, our all, is due to God.

It should be an absolute and full surrender. In yielding ourselves to God we must not qualify the agreement. No stipulations as to degree, time or place must be made, and no reservations. The English landlord lets out his farm, reserving certain game rights to himself. Our covenant

with God must not be like that. It must be more like the true marriage covenant, for better and for worse, for time and for eternity. — GERARD B. F. HALLOCK, D. D., in "Beauty in God's Word."

Corrected Estimates

How wonderfully God cleaves to our very heart, makes His arrows to smite our conscience, and shows us of what spirit we are, no matter how cleverly and profoundly we may have been disguised! Many years ago a slave in Brazil found a supposed diamond of nearly a pound weight. It was presented to the emperor, constantly guarded by soldiers, and was supposed to represent millions of money. An English mineralogist, however, produced a cutting diamond, and with a scratch exposed the pleasing fallacy. One stroke was enough. A real gem would have suffered no scratch; but it was no diamond at all, and the millions vanished in a moment into thin air. So a single stroke pierces and exposes character. It was thus with Christ and the rich young man. He kept all the commandments, had kept them all from his youth up. Said he, complacently: "What lack I yet?" "Jesus said to him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." Fatal scratch! The youth was only a white crystal after all. "But when the young man heard that saying, he went away sorrowful; for he had great possessions." So was it with the woman of Samaria. How smart she was, how ready with history, what an excellent controversialist! "Jesus said unto her, Go, call thy husband, and come hither." One keen cut, and the jewel that had charmed many knew herself to be paste.

So God will, one day or another, in one way or another, find us out. We notice sometimes that our friends suddenly stand revealed in a light most unexpected; they flash upon us in a character hitherto wholly unsuspected. Indeed, the most startling revelations we witness are revelations of people whom we have known for years. And so our true selves may long be concealed from ourselves; but at last God makes us to know of what spirit we are, and we become filled with astonishment and distress. By Christ "the thoughts of many hearts are revealed;" by Him "the world is convinced of sin, of righteousness, and of judgment." The Pharisee at last takes the place of the publican, and, smiting upon his breast, cries, "God be merciful to me a sinner!" — REV. W. L. WATKINSON, in "The Bane and the Antidote."

Epitaphs on Some Faces

Many people are walking tombstones. Written on face and form is the visible epitaph of a grace or a goodness that died and was buried in their lives. In the hard lines of a face one reads: "Here generosity departed years ago." Another countenance with its sensual heaviness tells so that all may see, "Purity came to an untimely death in me." A woman's face, in the look of pettishness or bad temper fixed there, announces: "All pleasantness departed this life when the first burdens and discouragements began to come."

Indeed, it were possible, if one chose so to do, to go through a city street as old-fashioned folks used to visit cemeteries, and spend our time reading the epitaphs written in the tombstone faces we pass there. Life was meant for life. Men must fight against making spiritual graveyards of themselves. The old command, "Therefore choose life," we must apply not only to the heavenly life of a resurrec-

tion day, but so as to urge men away from the death and burial of their souls in their bodies.

We must be guided by it so that our lives may not become cemeteries of dead hopes, dead gifts, and dead graces. Rather, in the words of the patriarchal benediction, may our lives become as a fruitful field which the Lord hath blessed.

Hear the Word which says: "I came that they may have life, and may have it abundantly." — *Sunday School Times.*

ROY NICHOLS, ELECTRICIAN

E. RYERSON YOUNG.

"WELL done, Roy," said the manager of the telephone company to Roy Nichols. "You are to be congratulated on finishing your course so well. The prize-winner in the department of electricity! What are you going to do now?"

"I haven't decided yet," Roy replied, shaking hands with his friend and modestly accepting his congratulations.

"Then you had better come with me, and I will find a job for you."

"Thank you," said Roy, and the next morning he began work with the telephone company.

Roy was a fine-looking young man, of medium height, cheery of disposition and industrious. He was the son of a farmer who had a small farm and several sons. So Roy left the farm for his brother, and sought work in the city. He found employment in the electric light works, and became so interested in electricity that he took up night school work. In this way he prepared himself for matriculation and for entering the University School of Practical Science. When he was ready to enter, he had enough money saved up, with what his father could spare him, to put him through the course. His success on graduation has already been noted by the manager of the telephone company.

"President Bohm wants the telephone in his mines fixed up," said the manager to Roy, about three months after his engagement with him. "Will you go and see what's the matter, and what you can do for him?"

"Certainly," replied Roy.

"It's in a rough mining district, and I do not suppose that there will be any Epworth League there," said the manager, suggestively.

"If there's a church, I shall join it," replied Roy, quietly.

"That'll be a step in the right direction," declared the manager, kindly. "You may leave for the mines as soon as you can."

The following Monday Roy set out for the Bohm Mines. These were situated in the wilds of a newly opened country. He found that in the centre of the mining district there had sprung up a good-sized town. There were two large smelters, a refinery, and three mines inside the corporation, besides the company's general offices and the machine, molding and repair shops. Railways connected the mines, smelters and roast beds. While Roy found much bustle and activity, the town presented a most desolate appearance. The sulphur smoke from the roast beds had destroyed all vegetable life, and there was no tree in town, not even a healthy blade of grass. The houses were

cheap, hastily constructed, a very few painted, and all stained with the effects of the weather.

New mines were being constantly opened up, and Bohm was enjoying great prosperity. A telephone system had been introduced on the establishment of the general offices, but it had broken down. It was to repair this that Roy's services were required, and also to extend the system to new mines and other important centres. There was at least six months' work ahead of Roy, and as it was his first independent work he was full of enthusiasm to enter upon it.

True to his word, however, to his friend, his late employer, when he reached the town Roy asked if there was a Protestant church in the place, and was directed to the weekly prayer-meeting on the evening of his arrival. At this prayer-meeting he found four middle-aged miners and three women besides the young preacher.

This was not a very encouraging outlook. But they greeted the young stranger kindly.

"I would like a word with you," said Roy to the young preacher, at the close of the service.

"With pleasure. I have my study in the corner over there, and I shall be glad to have you come in for a chat."

"I would like to join the church," said Roy when they were seated in the study, "if I can meet your conditions."

"Our church is here for just such men as you, and we shall welcome you right heartily. The conditions of membership are few and straight. The first is to know Christ as your Saviour—for to know Him is life eternal; and, secondly, to take Him as your Example in the conduct of daily life. He is the way, the truth and the life, and His command to us is, 'Follow Me!'"

"I accept those conditions."

"Then we shall welcome you into church membership. I hope that you will treat me as a brother in Christ and permit me to exercise the same affection towards you."

Thus Roy became a member of the church of Christ, and thus began an intimate friendship that meant not only much to both these young men, but also great good to the town.

The next day Roy went to work at the company's telephones. It was sorry work, for the instruments that they had were nearly ruined by misuse and the tinkering of ignorant mechanics. He, however, went over them faithfully, and gradually brought order and efficiency out of chaos.

During his work Roy had endeared himself to the pastor, the church-going people, and all other thoughtful people in the place. His brotherliness and freedom from all snobbery made him very popular with the workmen. Every Thursday night found him at prayer-meeting, and on Sunday he not only attended the preaching services, but also took charge of a class in the Sabbath-school. He assisted the pastor in gathering a company of thoughtful young people together and formed an Epworth League, of which Roy made a most efficient president.

While Roy thus made himself popular with the church-going people, his courte-

ous refusal to attend "smokers," "wine-parties," etc., or to give such to the clerks and other employees of the company, who considered themselves the "superiors" of the company, won for himself many a cold shoulder and snub. His general popularity, with his kindness and wit, only the more angered the "set," who sneered at churchmen in general.

Roy's work proved eminently satisfactory to his employers, and the managers were generous enough to tell him so. But Roy was not permitted to sit in the telephone office and to quietly reap the fruits of his labors. He was barely finishing the work on his last 'phone when the president called him into his office.

"Sit down, Mr. Nichols," he said, kindly. "I want to talk to you. You have worked wonders with our old 'phones and thus saved us a great deal. We were told it could not be done; so we give you great credit."

"Thank you," said Roy, well pleased.

"We thank you," said the president, a little brusquely. "Now we have an offer from a telephone company to take over the whole plant and work it for us. Which will be the cheaper for us—to run a separate plant of our own, or connect with them?"

"What is their offer?"

"There it is," replied the president, showing Roy a sheet of estimates.

"I have done the heaviest work, and it will be comparatively easy to run this plant now. You could have a cheaper man than I, and run your plant as cheaply as this, but it would be risky. They have their experts, and it would be safer and cheaper on the whole to hand the plant over to them."

"If we accept the telephone company's offer our present engagement with you will then soon end."

"Very well, sir."

The president scrutinized Roy's face to see if there were any selfish pangs, but he found none.

"Do you know anything about electric light plants?" asked the president abruptly.

"Yes, sir," said Roy, "that is my special department."

"Why are you in telephone work, then?"

"It is all electricity, and it was the first offer I had after graduation."

"Have you had any practical experience with electric lights?"

"About three years."

"Do you think that you could give me the estimates of putting in an electric plant here?"

"I think so."

"Then let me have your estimates in three days. If things are satisfactory," said the president, as Roy rose to leave, "we may yet have the pleasure of your service in our company."

Roy plunged into his new task. He had not gone over the company's property for nothing, and in due time he presented his estimates to the president.

The managers had been contemplating putting in an electric plant for some time. They had written to one of the best companies on the subject, and had secured their estimates. The president with some of the directors examined the two docu-

ments, and were surprised at the similarity of their main estimates. The chief differences were in details, and they readily saw that Roy suggested economy in things unnecessary for such a town. In all this the president was eminently pleased, and said that they ought to appoint Roy as their electrician.

"Keep him at the 'phones until we get the plant in, and then we'll see," said the directors.

The electric plant was ordered, and after two months' work was declared in running order.

During that time the electric company had one of their experts, J. C. Smith, superintending the installation. Smith was a good mechanic, but he also considered himself a clever diplomat and a man of the world. He quickly ingratiated himself with the "set," and with him the clerks held high carnival. Many were the sneers and innuendos thrown out about the trickery and hypocrisy of the churchy, goody-goody men. These shafts all pointed one way; but in the presence of Roy this man was most correct and even full of compliments about Roy's work.

During the work the president took Roy around the electric plant to elicit any suggestions of improvement. This evident favor of the president of the man belittled over the wine-cups, and his criticisms of Smith's work, made Smith very angry, but he was too politic to show his displeasure. Then he saw that the position of electrician was a good situation, and he wanted it for a cousin of his, whom he had at that time working with him.

From the conversations he overheard between Roy and the president and the gossip of the "set," Smith soon realized that Roy was a dangerous rival of his protégé. So he redoubled his efforts to win the favor of the company's people. He soon found out, however, that the clerks were not the president and directors. Then Smith found a way of letting the directors hear the sneers and innuendos about Roy, and in such a way as to give them the best appearance of truth.

These were days of deep bitterness to Roy, but he always found sympathy and help in the little study in the basement of the church. There was one who always sympathized with and never doubted him. Roy had many other true friends, but at such times of trial we do not always see them through the mists and clouds that spring up around us. Still the anchor held him, and enabled him to be true and sweet, faithful and courteous.

When Smith began to realize that, in spite of all his efforts, Roy was the choice of the directors, he prepared to deal his last and master stroke.

The president was called away for a couple of weeks. Smith completed his task and prepared to hand the plant over to the mining company. In doing so he said that he could not guarantee the successful working of the plant unless they appointed one specially accustomed to their machines, coupling with this statement the name of his cousin.

Some of the directors, not at all prejudiced in Roy's favor, thought Smith reasonable, and the president not being there to defend his ability to handle those very

machines, it was decided to appoint Smith's cousin as chief electrician and to ask Roy to accept a subordinate position.

Smith was abundantly delighted, and was not satisfied with the meagre facilities of Bohm to treat his friends. So the "set" drove five miles away to a town where there was a real hotel, and amidst many toasts he shouted the praises of its directors. One of the directors met Roy and asked him to accept the subordinate position.

"Under whom?" asked Roy.

"Rupert Smith has been sent by the electric company, and we have retained him as our electrician."

"Then I cannot serve you," replied Roy.

"Why?"

"It is not for me to say."

"Then your engagement with our company ends."

"At a week's notice, sir."

The director bowed, and Roy passed on. The same train that brought the president back to Bohm took Roy away. The two capable, well-dressed men just saw each other and bowed ere the train whirled away. But Roy had time to see the look of pained surprise that came into the president's face.

The president, however, had to accept the decision of the directors, but in his conversation with the one who had discharged Roy, he said:

"I do not wonder he would not serve under that fellow. Nichols has more knowledge stored up in the corner of his mind than that fellow has in his whole body."

"But Smith has had experience with those machines."

"Nichols has had three years with the same kind, and I'll guarantee that inside of three months you'll wish that you had him back here."

When Roy left Bohm he visited several of the mining centres, but did not find the special kind of work he wanted. Then he went back to the city, and was gladly taken again into employment by the electric light people with whom he had first worked. He found many old friends, and was very happy and thankful that he had escaped from the land of desolation and intrigue.

His letters to his pastor bore this message, but his pastor told him that he felt as if he had been robbed of his right hand, and it was in such places as a mining town that Roy's ability, righteousness and integrity were most truly appreciated. The persecution only emphasized them. It was the bright light of such conduct that exposed the darkness of the tricky and the sinful.

Smith left the day after his cousin's appointment, but was soon called back, for something had gone wrong. It was so trifling that the elder man had a great deal of difficulty in explaining the trouble to his own company, who were called upon to pay the traveling expenses.

In a month young Smith's incapacity was evident to all the skilled mechanics of the place.

"What can we do about it?" asked the directors.

"Call Nichols back," suggested the president.

The directors shrugged their shoulders.

The president saw their actions and smiled. "You'll ask me to telegraph for him next month," he said.

And it was as the president had prophesied.

During the next month the lights went out several times and left the directors themselves in darkness. They instructed the president to communicate with Roy.

Roy thanked the president for his kind offer, but said that he had secured a good situation with his old employers, and that he was quite satisfied.

In a week Roy received a telegram asking on what terms he would return. He took the letter and telegram to his superintendent, and on his advice wrote his reply. He fully expected to be left where he was, because the salary he now asked was so much higher than that first mentioned by the president for the situation. But to Roy's surprise he received in three days another telegram, saying: "Terms accepted. Come at once."

In another week, to the great joy of many, Roy was again in Bohm, established as its electrician; and within another week all the directors were surprised at the light that could be given by such quiet, smooth-running machines.

In congratulating him on coming back, the director who had dismissed him said, as he saw him working around his electric dynamos: "I perceive you are an artist as well as a mechanic."

"I know my work, and I like to do it well," Roy replied, quietly.

"And therein is success," declared the director, now thoroughly convinced that the president was a better judge of men than he.

Port Carling, Ont.

To Clean Sweaters

A WOMAN who makes her living by knitting and cleansing sweaters describes her method of cleaning, as follows: First of all, shake the garment well in the open air to remove the dust. Then place it in clear lukewarm water, and souse it about to remove the first dirt; press it between the palms of the hands, and then pass it into lukewarm suds, to which a half teaspoonful of borax has been added; let it soak while the first basin is emptied and filled with more lukewarm suds. Now souse the sweater around until the water seems soiled, when the garment is again pressed between the palms to remove the dirty water, and passed to the second suds. On no account should a sweater be rubbed on a board, or wrung with the hands or a wringer, for this ruins the shape. If there are any particularly soiled spots, make a lather on the hands and rub the soiled spots lightly, but do not rub soap on the wool. Keep repeating the suds water until the garment is clean. Then rinse in several clear lukewarm waters. If the sweater is white, add a few drops of some good soluble blue to the last rinsing water. Now comes the particular part of the process. The sweater from the first should be handled in such a way as to coax it into a short length, instead of allowing it to stretch out long. Always lift it in the water by the sides, one after the other, never by the top or bottom. Fold a sheet across in the middle, and lay the clean sweater on a quarter of it. Lay it out smoothly, and then commence to coax the wool up into little folds, both the sleeves

and body, and when one reaches the end of the garment, it should be considerably shorter in length than it was originally. Now fold the other quarter of the sheet over the sweater, and pin the edges together. Now place the sheet where the dripping water will do no harm, and where the sweater can remain undisturbed for a week or more, until it is perfectly dry; the sheets are then unfolded and the sweater shaken out. It is then ready for wear. — *Modern Housekeeping.*

LITTLE IT MATTERS

Little it matters if gray or rose
The clouds that go drifting across my
skies,
For a whole wide heaven gleams and
glows
In the summer-land of my baby's eyes.
And it little matters it wind and storms
Sob without in the sleeted street,
For all weather alike the heart of me
warms
Where runs the music of baby feet.

A head in my bosom and — well-a-day!
There are sweets on his lips that are just
for me;
And little I reck what the world shall say,
Or care if my ships go down at sea!

For earth's a blossom and skies a-shine,
And the whole of wide heaven's sweet
surprise,
And life is beauty and work divine
In the summer-land of my baby's eyes.

— LOUISE DUNHAM GOLDSBERRY, in *Independent*.

BOYS AND GIRLS

YOUTHFUL CHEVALIERS

GEORGE BANCROFT GRIFFITH.

TO witness pain and not seek to relieve it, has a demoralizing effect upon the human soul and character. I maintain, therefore, that it is every parent's duty in the rearing of their children to inculcate a most kindly spirit, not only for the sick, the poor, and the suffering of human kind, but that their sympathies be extended to animals, especially to defenceless brutes and the pets entrusted to their youthful care.

A little friend of mine named Gala Hull, residing at Charlestown, N. H., a lad of about twelve years, found, in the summer of 1902, a young robin with a broken wing, and cared for it until the broken wing was restored so the bird could fly, when, as a precaution against prowling cats, he took the now tame robin to an orchard a half mile away, where he left it, and saw no more of it. The next spring his father's family were surprised to see a robin which did not exhibit the usual fear enter their kitchen and make itself at home, hopping about and prying into every corner of the room. After a few days the returned robin commenced building, and soon completed its nest on a projection from the window-sash of one of the windows, where a person inside could look into the nest, and the bird there reared its tender brood without showing any signs of fear.

The editor of *Our Dumb Animals* once saw a little boy take a splendid medal in Paris, France, in this way: On his way to school with his little dinner basket he

came across a poor, half-starved dog, and he pitied him so that he just opened his basket and gave him all his dinner and went without himself. The French Society for the Prevention of Cruelty to Animals heard of it and awarded him a medal, and Mr. Angell was present at the annual meeting of the society in the great hall of the Sorbonne when the medal was presented. When the little fellow's name was called, and he came forward to get the medal, the whole vast audience of French men and women stood up and cheered him.

It was in this same city of Paris, at the time it was under the empire, that an accident occurred at the old Hippodrome, when it stood near the Triumphal Arch and before it was burned down, in which a youthful chevalier figured. An animal tamer, one Lucas, although a Spaniard, was somewhat of a tippler. He had the rashness to enter a lion's cage when excited by drink, and was torn to pieces by an animal with which he was performing. A lad of eighteen ventured into the enclosure and brought out his mangled remains. He was decorated by the Emperor, but the brave youth went out of his mind soon afterward from the mental strain of the awful moment.

The writer is glad to record the fact that little Eddie, the ten-year-old son of Charles E. Johnson, of Allentown, N. H., found a nest of young ground sparrows last summer whose mother had probably been killed by a cat, and the little things were nearly famished. He took the nest home and put it into the cage of a pet canary. When the young birds stretched up their necks and called for food, the canary stopped his song, and, taking in at a glance their distressed condition, went vigorously to work feeding them, and kindly adopted the little "orphans" as his own. Under his fatherly care they grew and thrived splendidly, and little Eddie has been warmly commended for his kind and thoughtful deed.

I remember having read, some time ago, a beautiful story of Count Zinzendorf when a boy. He was, as I dare say you know, a German noble, and lived to do a great deal of good in the world. One day when he was playing with his hoop near the banks of a deep river, which flowed outside the walls of a castle where he lived, he espied a dove struggling in the water. By some means the poor little creature had fallen into the river, and was unable to escape. The little count immediately rolled a large washing-tub, which had been left near, to the water's edge, jumped into it, and though generally very timid on the water, by the aid of a stick he managed to steer himself across the river to the place where the dove lay floating and struggling. With the bird in his arms, he guided the tub back, and got safely to land. After warming his little captive tenderly in his bosom, the boy ran with it into the wood, and set it free. His mother, who had watched the whole transaction in trembling anxiety from her bedroom window, now came out. "But were you not afraid?" she asked. "Yes, I was, rather," he answered, "but I could not bear that it should die so. You know, mother, its little ones might have been watching for it to come home!"

Now, little reader, whether you ever get a medal or not, I hope you will always do to every half-starved or imperiled creature you may happen to meet, exactly what you would like to have done if you were half starved or in danger yourself. Cruelty to animals is always the sign of a mean and little mind, whereas we invariably find really great men distinguished by their humanity.

East Lempster, N. H.

TEDDY'S FIRST POCKETS

"I WANT pockets in my new pants," said Teddy.

"You are too little," said mamma.

"Please, mamma!" Teddy pleaded.

"Pockets go with pants. All the big boys have them."

"Well," mamma replied, "I suppose you must have them. Yes, I will put some in."

"Nonsense!" exclaimed Aunt Emily.

"Clara, you don't mean to let that baby have pockets? He will have them full of rubbish and in a dreadful condition all the time. He's too little for trousers, to say nothing of pockets."

But mamma put the pockets in, and Ted was happy. He went round with his hands in those little snuggeries, feeling very proud and grown-up, and trying to whistle; and by-and-by he began to put things into them.

"If I had the darning-cotton, I would mend the stockings," said grandma, "but it isn't in the basket."

"Here it is," said Teddy, taking a little black ball out of his right pocket. "I found it behind the door, grandma. I didn't know it was darn cotton; I thought it was just string."

"You didn't happen to find my pencil, did you?" asked sister Sue. "I lost it yesterday, and I can't find it anywhere."

"Yes," said Teddy. "It was in the waste-basket. I picked it out and put it in my pocket. I didn't know it was yours, Susie," he said, as he passed it to her.

Pretty soon mamma could not find her thimble. "I had it this morning," she said, "and all at once I missed it. I am sorry; for it was the one you gave me, Emily."

"Here it is," said Teddy. "I found it down in the pansy bed. I meant to give it to you, but I forgot."

"It must have fallen off the window-sill," said mamma. "I remember now: I was sitting by the garden window."

That afternoon sister Mary asked if anybody had seen a button, for she had lost one off her blue dress; Tom inquired if anybody had run across his jack-knife, which he was using at noon and mislaid; Johnny needed a piece of string in a hurry; and grandpa could not find a little nail. All these things Teddy produced as they were wanted.

"I take it all back, Ted," said Aunt Emily, laughing. "Your pockets certainly are the most useful ones in the family. You don't happen to have a box of chocolates, do you?"

"No," Teddy replied soberly, "but I have some candy that isn't chocolate. Mr. Smith gave it to me. It's taffy."

Aunt Emily laughed again. "There, Clara," she said, "I told you so!"

ELIZABETH HILL, in *Youth's Companion*.

A GAME OF TAG

Little Jack Frost ran out one day,
And called to the brook to come and play.
"Let's play tag, and you must run,
And I'll be it, and we'll have fun.
Old Father Winter will think I'm lost,
Hurrah!" cried little Jack Frost.

So the brook ran with merry shout,
And Jack at her heels in merry rout.
Down through fields, so brown and bare,
And to the woods with piny air,
Past mighty bowlders so gray and mossed,
The brook led little Jack Frost.

Oh, and alas! how tired she grew!
And slow and more slow her light feet flew.

Panting hard she still ran on,
Then reached the wide marsh, still and wan,

Paused for a moment and then was lost,
"Hi! tag!" cried little Jack Frost.

— *Florence Evelyn Pratt.*

A Girl Heroine

A FIFTEEN-YEAR-OLD girl named Elsie, living in Appleton, Wis., saw two of the college girls and an eleven-year-old boy friend coast into the river. The bob turned, ran out on the ice, and crashed into water over ten feet deep. Elsie crawled on the ice, caught the boy, and dragged him in, then went out on the cracking ice for her two friends. One she got upon the ice when it broke, and they went down. Elsie went under twice, but was able to keep hold of the ice and one girl, who held the one almost drowned at first, until a heroic young man risked his life and pulled first one and then all out of the icy waters. It was the most wonderful rescue, considering the current and the thin ice, ever known there. One of the girls was hard to save after she was dragged out, and the young man was injured by his rapid running and over exertion, and will have to leave college for awhile. Elsie and the Lawrence student risked their lives, and each deserves a gold medal. But for Elsie's prompt action the three thrown under the ice would have drowned before help could come. Her mother writes: "I ought to be glad that when Elsie felt the ice giving way she deemed it her duty to go on. I think I am; but oh, she is such a bright, precious girl!"

— A young man applied for a position as teacher in a small Georgia town. But, alas! there was an examination to be passed, and from that ordeal the candidate returned in a melancholy state of mind. "What's the matter, Sam?" asked one of his townsmen. "Couldn't you stand the examination?" "No, suh," was the answer. "They asked me about things that happened before I was born." — *New York Times.*

— At school the other day little Charlie, in the geography class, was deeply interested in learning the points of the compass. Said the teacher: "You have in front of you the north, on your right the east, on your left the west. Now, what have you behind you?" After a moment's reflection, Charlie exclaimed, "A patch on my pants!" He added in a shamefaced manner: "I knew you would see it. I told mamma you would."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson XI

SUNDAY, MARCH 12, 1905.

JOHN 8:31-40.

THE SLAVERY OF SIN

I Preliminary

1. **GOLDEN TEXT:** *Whosoever committeth sin is the servant of sin.* — John 8:34.

2. **DATE:** October, A. D. 29, the Feast of Tabernacles.

3. **PLACE:** The Temple in Jerusalem.

4. **CONNECTION:** As in our last lesson, so in this, the occasion was the Feast of Tabernacles. Our Lord had seized the right opportunity to give a spiritual meaning to the custom known as "the joy of the waters" — the joyful procession from the Pool of Siloam to the temple; He had publicly invited every one thirsting to come unto Him and find the satisfaction he craved. Later, He again directed attention to Himself by using the impressive moment when the great candelabra in the court of the women were lighted. As these lamps and the ceremonies connected with them were supposed to commemorate that remarkable intervention in the early history of the nation when, hastening from the land of bondage,

"Their fathers' God before them moved,
An awful Guide in smoke and flame,"

it seemed proper that He who came to be, not a transient pillar of fire, but the never-setting Sun of Righteousness, should so proclaim Himself. In the hush, therefore, as we may suppose, that preceded the lighting of the candelabra, His voice was heard, declaring: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." His utterance was immediately challenged by the Pharisees. At this point our lesson begins.

5. **HOME READINGS:** Monday — John 8:31-40. Tuesday — 2 Tim. 2:19-26. Wednesday — Rom. 6:11-23. Thursday — Rom. 7:14-25. Friday — Gal. 5:13-21. Saturday — Isa. 59:1-8. Sunday — Eph. 2:11-22.

II Introductory

During the colloquy with the Pharisees, of which our lesson contains a part, Jesus had spoken of being "lifted up." Deceived by the false hope that this meant His throne as the Messiah, and carried away by the solemn intensity of His words, some of His hearers made a demonstration of faith in Him. Perhaps they came out from the multitude and took their stand near the disciples. The fickleness of their trust, however, appeared at once when the test was applied. They were told to continue in Christ's words, and they would thereby come to know the truth, and be made free by it. That word "free" touched their national pride. They did not care for spiritual freedom, but they would let Him know that they were Abraham's "seed," and had never, in spirit at least, yielded to a master. What did He mean by telling them that they should be "made free?" Jesus replied that there is a spiritual servitude; that every sinner is a slave to sin; that a slave has no abiding rights in a house, these rights being reserved for the son. If therefore I, the Son of God, enfranchise you from your bondage, and adopt you into the family, then you become the sons of God and truly "free." Further, while conceding their descent from Abraham after the flesh, He proved to them that they were in spirit the children, not of Abraham, but of the devil. They wanted

to murder Him, He told them, because He asserted what was true; thus proving that they were the lineage of him who was a "murderer from the beginning," and the father of lies. They knew perfectly well that they could convict Him — the Speaker — of no sin; they knew that He spoke what was true, unpalatable though it was. If they were "of God," they would hear and obey; but they showed they were not of God by refusing to hear and obey.

III Expository

31. Then said Jesus — R. V., "Jesus therefore said." To those Jews which (R. V. inserts "had") believed on (R. V. omits "on") him. — Their faith was "a mere fleeting emotion" (Hengstenberg); "a false belief, a belief mixed with a thousand worldly and erroneous fancies; not a belief which had in it any saving power, or on which He could rely" (Farrar). If ye continue (R. V., "abide") in my word — Rom. 2:7; Col. 1:23. Jesus here applies the test which reveals the hollowness of their supposed faith, and shows them that by nature they are far from Him, and the bondslaves of evil. The Messiah wants not converts merely, but disciples. True discipleship consists in continually learning and obeying His commandments. Then are ye my disciples indeed. — R. V., "Then are ye truly my disciples."

Time and wear are the surest tests of a man's religion. To make a beginning is comparatively easy. The love of novelty, the praise of well-meaning but indiscreet professors, the secret satisfaction of feeling "how good I am," the excitement attending a new position, all these combine to aid the young beginner. But when the freshness of his feelings is rubbed off and lost, when the world and the devil begin to pull hard at him, when the weakness of his own heart begins to appear, then it is that he finds out the real difficulties of vital Christianity (Ryle).

32. Ye shall know the truth — constantly increasing knowledge in the path of fidelity (Hosea 6:3); a real knowledge, founded on experience, and not therefore intellectual merely, but felt in the heart. Christ is the Truth, and they who learn of Him drink in truth from the fountain head. Truth shall make you free — freedom from a worse than Roman bondage; freedom in a higher sense than their low Jewish ideas ever contemplated; freedom from the bondage of error and sin. The truth is the great deliverer. How Paul rejoiced in this "glorious liberty of the sons of God!" See Rom. 8:21; 2 Cor. 3:17; Gal. 2:4. "He alone is free whom the truth sets free, and all are slaves beside."

Justification makes us free from the guilt of sin, by which we were bound over to the judgment of God, and bound under amazing fears; sanctification makes us free from the bondage of corruption by which we are restrained from that service which is perfect freedom and constrained to that which is perfect slavery. Gospel truth frees us from the yoke of the ceremonial law, and the more grievous burdens of the traditions of the elders. It makes us free from our spiritual enemies, free in the service of God, free to the privileges of sons, and free of the Jerusalem which is from above, which is free (Henry).

33. They answered him — not other Jews (Augustine, Lücke), but these same stony-ground hearers, whose faith had sprung up so quickly and had no root. The reaction here begins. Their national pride is touched by this promise of being made free, and their faces grow dark with anger and disappointment at the kind of freedom here offered. We be Abraham's seed — direct descendants from Isaac, through whose seed freedom and dominion were promised

(Gen. 22:17; 17:6), and not through Ishmael, who, though of Abraham's seed, was the son of a bondwoman. Were never (R. V., "have never been") in bondage. — Yes, they had been, over and over again. They had bowed as a nation beneath the yoke of Egypt and Babylon, and Assyria and Rome. Either they were too excited and proud to own the truth, or else they put a special meaning of their own on the word "bondage." Perhaps they meant that they had never willingly submitted to any foreign ruler, and had never acknowledged the oppressor as master. In spirit they had never been servile.

Says Tholuck: "Only as a domination de facto and not de jure does Josephus allude to the Roman domination — the prudential principle of yielding to foreign force. To this day one of the fifteen benedictions, to be repeated every morning, is, 'Blessed art Thou that Thou hast not made me a slave!'" "The meanest laborer who is of the seed of Abraham is a king," says the Talmud.

34. Whosoever (R. V., "every one that") committeth sin — lives in the practice of sin, referring not so much to a single act as to the habit of sin. In these words Jesus utterly expels the political question from His scope. Is the servant (R. V., "bondservant") of sin — the slave of sin. This phraseology is frequent in the New Testament (Rom. 6:16, 17, 19, 29; 7:23; 8:21; Gal. 4:3-9; 2 Pet. 2:19) and its truth is universally acknowledged. It was taught even by heathen philosophers. "No thralldom is worse than the thralldom of the passions" (Seneca); "Liberty is the name of virtue, slavery the name of vice" (Epictetus), etc. These Jews might claim to be free in heart, even under the Roman yoke; but, for all that, they had fallen into bondage, the worst conceivable bondage, the only real bondage.

35, 36. The servant (R. V., "the bond-servant") abideth not in the house forever. — A slave has no rights; his master may sell him, or thrust him out at will; he has no abiding tenure (Gen. 21:10). But the Son abideth ever (R. V., "forever"). — A son has natural and permanent rights; he is a member of the household, and heir to its possessions. If the Son therefore shall make you free, etc. — Jesus argues thus: You boast of being the children of Abraham, and therefore organic members of God's house and entitled to its freedom

March April May

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

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Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it.

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Hood's Sarsaparilla promises to cure and keeps the promise.

and privileges. But the truth is, you are not the true children of righteous Abraham; you have fallen, and forfeited your rights; you live in the practice of sin, and have become the bondmen of Satan (verse 44). True, you have a place still in God's family, but yours is the slave's place, and you are liable to be cast out at any moment. Your type is Ishmael, and not Isaac. To regain your freedom and recover your privileges, but one course is open: Accept the truth and obey it, which I, the Son, the appointed "heir of all things," bring to you, and you shall become the sons of God, and joint heirs with Me in the heavenly inheritance. Come to Me, and I will enfranchise you. "Take My yoke upon you, and learn of Me," and you shall be "free" indeed — delivered from the dominion of sin and error.

37, 38. **I know ye are Abraham's seed.** — I concede your descent from Abraham; after the flesh ye are his offspring, but not after the spirit; your spirit betrays a very different paternity. But (R. V., "but yet") ye seek to kill me — Abraham's seed, and yet murderers (chap. 7:32, 44, 45). Because my word hath no place (R. V., "hath not free course") in you. — Had they accepted His word — allowed it to enter and permeate their hearts and influence their lives — they would have cherished no murderous designs against Him; they would have shown that they were the children not merely of Abraham, but of the Heavenly Father; for the things which He speaks are those which He has seen with the Father. I speak that which — R. V., "I speak the things which." Ye do that which ye have seen with your father (R. V., "Ye also do the things which ye have heard from your father"). — There is here a contrast of moral parentage — Heavenly and Satanic.

The possessive pronouns "my" and "your" are not expressed in the original; the term "father" is common to both sentences, and on it the stress should be laid in reading. The speaking and doing were in each case from the "father" of each. But Jesus was "with God," in a relation of abiding unity with His Father; they were sprung from their father, the devil; he was the suggester of their course, the originator of their acts (Alford).

39, 40. **Abraham is our father.** — On this they insist; therefore they claim, by implication, to be his spiritual sons. Ye would do the works of Abraham. — Like ness would prove genuine sonship. Seek to kill me — not simply murder a fellow-being, but the Son of God, who brought them the message of truth from the Father. Such a purpose showed such unlikeness to Abraham that their boast of descent from him was vain.

IV Inferential

1. True discipleship is something more than a momentary conviction; it is to "keep the sayings" of Christ.

2. From the bondage of sin, from the captivity of Satan, the Son, who is the Truth, is the only Deliverer.

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, itching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

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3. Our paternity is discoverable by the spirit of our lives. If we welcome the teachings of Christ and obey them, we are "of God;" if we are hostile to truth, and false at heart, we are, no matter what we claim, of the lineage of Satan.

4. There can be no reasonable doubt of the personality of Satan.

V Illustrative

1. Jesus here is not speaking of crimes, single, great acts of wickedness, but of habitual sinning; of every one who continually is sinning. The sinner, too, *gradually* is enmeshed in what he has done. Repeated acts of surrender to temptation make resistance harder and less probable. What, at the outset, had no moral character, gains character by repetition. It becomes a sin. It absorbs the vital forces; it masters the whole being. On the other hand, the habit of doing something immoral at the outset grows to be imperious, so that we say, speaking loosely, that the swearer does not know when he swears, the drunkard does not act as a responsible being when he drinks. Slavery has become almost automatic and unconscious, any one act losing, in a degree, an evil intent. Habits of sin show one to be the slave of sin. But in this teaching Jesus is not speaking directly upon that fact. He is saying that every one who sins is *already* the slave of sin. If one sins today he is a slave today (Monday Club Sermons).

2. Just as the child, after he has learned to read, through the bondage of alphabets and grammars and dictionaries, comes into the glorious liberty of literature, and roams through all its fields without thinking of the alphabet or grammar; as the musician, after his training in the laws of music, comes into the freedom where it is part of his nature to act according to those laws, and soars away beyond them in the delights and ecstasies of song or oratorio; so the Christian has entered a state far beyond the slavery of law, where it is natural and easy for him to do right; he acts from love, not law. He belongs to a higher sphere of action (Peloubet).

Deaconess Doings

— Seventy nurses are in training at Wesley Hospital, Chicago.

— The Methodist Orphanage in Baltimore is now superintended by a deaconess.

— The Deaconess Aid Society of Spokane has contributed \$561 to the new hospital building fund.

— Five hundred persons have been helped during the past year by Los Angeles deaconesses in their Travelers' Aid Work.

— Agard Deaconess Rest Home at Lake Bluff, Ill., recently received \$500 from the will of Mrs. Elizabeth Walker, of Lake Geneva, Ill.

— At Christ Hospital, Cincinnati, in the eight months succeeding its re-opening in February last, 1,180 patients, coming from fourteen States and three countries, were treated.

— Students from the Epworth Evangelistic Institute have charge of the Friday evening meetings of the St. Louis City Mission.

— Ensworth Deaconess Hospital, St. Joseph, Mo., has twenty nurses in training.

— The average number of patients at the Invalid Children's Home for the last five months has been thirty-five.

— The Wesley Deaconess Institute, Ilkley, England, has sent eleven deaconesses into foreign missionary work. The fields include Ceylon, New Zealand, Cape Colony, and West Africa.

— "Since I have been here I have cooked meals, swept floors, combed heads, washed dishes, designed tombstones, ridden in an ambulance, made dresses, trimmed hats, distributed handbills, acted as leader, organist and

HOW TO FIND OUT

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What To Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tell all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in ZION'S HERALD.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

sextion for the same meeting, and one dreadful Conference Sunday stood before and spoke to the Sunday morning congregation." So says a deaconess at work in a Southern city.

— In 1849, Pastor Theodore Fliedner, of Kaiserswerth, Germany, established a Deaconess Motherhouse in Pittsburg, Pa., from which has grown the German deaconess work. Two orphanages near Pittsburg have cared for and put into homes 539 children.

— A visiting deaconess in Omaha is taking six months' special hospital training to fit herself better for her work in the homes of the people.

— Bishop Berry says a deaconess can make a dollar go farther and do more than anybody else on the green earth.

— The Church of Scotland makes the deaconess an established officer and "ordains" her.

— Miss Tillie Watson, who has for two years been field worker for the Chicago Training School, goes to Verbank, N. Y., to do the same work for the Invalid Children's Home. She assists the pastors in evangelistic services, taking one night to present the needs of the Home and take a collection. The Eastern cities are giving her a hearty welcome.

HEALTH IS YOUR HERITAGE

If you feel sick, depressed, irritated, if food disagrees with you, if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you, and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Pallettona (Palletto Berry Wine) that they are willing to send, free and prepaid, to any reader of ZION'S HERALD a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer, and write today to the Vernal Remedy Company LeRoy, N. Y.

Epworth League Column

BATTLE-HYMN OF THE EPWORTH LEAGUE

Mine eyes have seen the glory of another Pentecost,
Mine ears have heard the gath'ring of a dedicated host,
My soul has felt the presence of the promised Holy Ghost —
Our God is marching on.

There's a fire of consecration that is burning in our youth,
They are vowing hearty service to the Master and His truth,
Their faith is pure and ardent and their works a Gospel proof —
Our youth are marching on.

There's a fervor of revival flaming bright in many hearts,
There's a glow of gen'rous loyalty that in their purpose starts,
There's the spirit of the Wesleys and a zeal that Christ imparts —
Our church is marching on.

They unturl the Epworth banner, and behold! the thousands rise!
They are looking up in prayer to Him enthroned beyond the skies,
They are lifting up their brother from the ruin where he lies —
Our League is marching on.

— REV. LEVI GILBERT, D. D., in "In cense."

Boston District Convention

The annual League convention of Boston District was held in Grace Church, Worcester, Feb. 22. A program of unusual strength had been arranged by the president, Rev. Leo A. Nies, and the secretary, Miss Margaret A. Nichols. The convention opened at 10 o'clock, with devotions conducted by Rev. Albert Sidney Gregg, pastor of Laurel St. The prayer was marked by good sense, simplicity, earnestness and brevity. Rev. Alfred C. Skinner, pastor of Park Avenue, welcomed the visitors to the city "rich in historic interest, in industrial enterprise, and in churches manned with a splendid lot of fine men." The welcome was complimentary to the district organization and its work. The president's response and his presiding, with pleasant introductory speeches, were very happy. The secretary's report covered the convention of last year and the statistics of present conditions. The district has 61 League chapters and 2 Christian Endeavor Societies, with a membership of 3,610, which shows an increase of 248 for the year. Thirty-seven Junior chapters, with a membership of 1,382, are reported. The "banner" senior chapter is in Trinity Church, Worcester, and has a membership of 285. The largest Junior League is in Upham Memorial Church, Boston, and has 95 members. Mr. Charles D. Noyes, the treasurer, reported the treasury as usual with Epworth Leagues and conventions — near a balance, but in need of funds.

The afternoon program was of the very best. The general theme was, "The Epworth League in Evangelistic Work." Mrs. Emma Bates Harvey spoke with her usual interest and attractiveness of this work "Among the Children." The address of Rev. W. H. Powell, of Forest Hills, on this topic, "In the Churches," was thoroughly evangelistic, orthodox, forceful, with an old-time ring to it. Miss Daisy B. MacBrayne, of Worthen Street Church, Lowell, had the division, "In the Community," and in her earnest, hearty way told of gospel work actually done for the needy. Rev. Alfred C. Skinner spoke for the larger evangelism of the

League "In the World," and made an effective address.

The local chapter furnished a good banquet, after which three toasts were responded to, as follows: "Our Country," by Rev. B. L. Jennings, of Uxbridge; "Methodism," by Rev. E. L. Mills, of Upton; "The Day We Celebrate," by Miss Margaret A. Nichols. Mr. Jennings said: "No country is powerful, although it is rich in money, if it is poor in character." Mr. Mills said: "The voice of eight million Methodists salutes you. We are the descendants of John Wesley. Shall we degenerate into a club? Methodism stands for an experience, higher asceticism, and a crusade." Miss Nichols quoted Dr. S. F. Smith:

"Honored and loved, the patriot and the sage,
Born for thine own and every coming age;
Thy country's champion, freedom's chosen son,
We hail thy birthday, glorious Washington!"

and said: "It is grand to live so nobly that, long after you are gone, the things you did are remembered."

The evening service was favored with music by the Grace Church chorus. Rev. E. B. Patterson, Ph. D., read the Scripture lesson and prayed. The address was by Rev. Roscoe L. Greene, D. D., of Lynn, and was a stirring, eloquent, patriotic presentation of "The Divine Touch in American History."

The officers of the new cabinet are: President, Rev. Leo A. Nies, Stanton Ave., Dorchester; vice-presidents, Mr. C. G. Derick, Park Ave., Worcester, Miss L. M. Packard, St. John's, South Boston, Miss A. M. Whitten, First Church, Jamaica Plain, Miss A. G. Gardner, Highlands, Dorchester; secretary, Miss M. A. Nichols, First Church, Boston; treasurer, Mr. C. D. Noyes, Hyde Park; Junior League superintendent, Miss Sarah R. Everett, Laurel St., Worcester.

Lynn District Convention

The convention of the Lynn District Epworth League, held at the First Methodist Church, Everett, on the afternoon and evening of Feb. 22, was one of the largest attended and most successful ever held on the district. An audience of over 500 was present at the afternoon session when the meeting was called to order by the president, and in response to the roll call 42 chapters responded, making a total representation of two-thirds of the entire district. In the morning a delegation of 54 members, under the guidance of Miss Chisholm, deaconess, and Mr. F. W. Makepeace, chairman of the Mercy and Help department of the district, visited the Deaconess Training School and Hospital, Morgan Chapel, and Epworth Settlement, arriving at the church in time for the afternoon session.

The afternoon program included a short address by Miss Orianna Harding, of the Deaconess Training School, after which a report was given by Mr. Makepeace, advising that \$75 had been received towards the expense of educating a deaconess for Lynn District, thereby assuring the carrying out of the plan of the Mercy and Help department to educate a deaconess. Provision was also made for the selection of a deaconess from among the chapters of the district, for whose training the money should be applied. The unanimous vote of the convention was also given to the support of the bill providing for the regulation of the Sunday amusement question soon to come before the Legislature. The business of the afternoon was quickly disposed of, leaving ample time for the address of Bishop Goodsell. The Bishop spoke for nearly an hour, delivering a most helpful and inspiring address, and by his personality and power came into close touch with the district, clearly assuring that this his first meeting with the Lynn District Epworth Leagues will make for a very successful and pleasant co-operation.

At 5 P. M. supper was served by the entertaining chapter to 450 delegates. Among the guests of honor were Rev. Dr. L. B. Bates and Representative W. E. Weeks, of Everett.

The evening session at 7 P. M. was in the form of a patriotic service, and was one of the most inspiring and enthusiastic gatherings ever held on the district. The large seating capacity of the church was nearly all used, there being nearly 700 persons present. The first number of the program was a patriotic praise service, including "America," "Columbia," and "Faith

of our Fathers, living still." The singing was led by Mr. A. D. Kingman, director of music of the entertaining church, and in addition a chorus choir of thirty voices was assisted by Vinal's orchestra, which rendered very acceptable selections. Perhaps the feature of the praise service was the singing of "Columbia, the Gem of the Ocean," when the entire audience rose to their feet during the singing of the last verse and waved their handkerchiefs, while Miss Fraleigh, of the Everett Chapter, waved a large American flag. The effect was most inspiring. Mrs. George E. Atwood rendered two solos during the evening, which were heartily applauded, and only after she had acknowledged the plaudits again and again was she allowed to refrain from singing an encore. The president of the district introduced, as the presiding officer of the evening, Hon. H. H. Newton, mayor of Everett, who, in responding to his introduction, gave a short and inspiring address. The principal speakers of the evening were President Huntington, of Boston University, and President Capen, of Tufts College. Both of these speakers delivered helpful addresses, which were enjoyed by the large audience. They spoke on patriotic lines, extolling the virtues of Washington, and giving lessons from his life which might be followed by all with great profit.

Tell Your Epworth League

That the Seventh International Convention of the Epworth League will be held in Denver, July 5 to 9, 1905.

That the Western Passenger Association has made a rate of \$25 and return from Chicago; \$21 and return from St. Louis; and \$15 and return from Kansas City and Missouri River points. All rates East and West will correspond with this low rate.

That this will be the greatest opportunity ever offered to see the land of sunshine and scenery, to cool off in the Rockies, and enjoy a great convention.

That twenty-five thousand people are going. That the Denver committee has been preparing for over a year, and will be ready to welcome the guests with royal Western hospitality.

That Denver can entertain 50,000 people without inconvenience.

That Denver is the ideal convention city. It is a mile above the sea. It has cool days and cooler nights; 300 days of sunshine, with the temperature averaging 85 in July.

That Denver has the finest tramway system in the United States — 15 miles for 5 cents; 75 miles of paved streets, 1,000 acres of parks, lakes and boulevards. Not one essential will be lacking to make its guests comfortable and happy during convention week.

That private homes will give rates of \$1 per day and up; hotels, \$2 per day and up.

That restaurant fare is as reasonable as in the East.

That the trip can be made for less expense, everything included, than any similar trip for the same distance in the United States.

That there are 200 miles of snow-capped mountain-ranges in sight, just fifteen miles from Denver. These mountains can be reached by tramway car or train in an hour for 25 cents; the Continental Divide can be reached in three hours for \$2 and upwards; Pike's Peak can be reached in two and one-half hours for \$2.50 and upwards.

That the excursion committee has planned

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INTERNATIONAL CONVENTION, JULY 6-9

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That Denver has churches, halls and auditoriums sufficient to accommodate the vast audiences for every meeting.

That Denver and Colorado offer the ideal place for spending a summer vacation.

That the trip is an event of a lifetime, and "Denver, 1905," can never be duplicated.

LEON L. DORR,
Gen. Sec. First District League.

PRAYER-MEETING TOPIC

Christ, the Great Physician

Sunday, March 12

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

March 6. A paralytic. Luke 5: 18-26.
March 7. By word of mouth. Luke 7: 2-10.
March 8. An afflicted child. Luke 9: 38-42.
March 9. On the Sabbath day. Luke 13: 10-13.
March 10. A blind man. Luke 18: 35-43.
March 11. A healed people. Rev. 21: 1-5.
March 12. Topic — Christ the Great Physician.
Luke 4: 16-19; 5: 27-32; 1 Pet. 2: 24.

Year after year this old world rolls on with its burden of ails, aches, diseases and deaths. From realm to realm o'er burning sands and snow-covered mountains, through lonely wilderness and crowded city, fleet-footed misery pursues its suffering victims. Wealth seeks by every device that is purchasable to avert personal maladies, but the mansion is no more surely exempt than the humble home. Learning searches the secret recesses of earth and sky for specific remedies, but is often baffled in the battle with sickness. But, worse even than diseases of the body, are ailments of mind and heart. Surely there is intense, immense need of a Great Physician. So stupendous is the demand, that only God can give the supply. Indeed, He himself, in the

person of His Son, alone is equal to this great emergency.

Healer Wonderful

Such is our Physician. For every wound He has a healing balm, a specific for every ill, whether it be in body or soul. From His curative touch the blind are made to see and the deaf to hear; the lame and halt leap for joy and run thereafter in the way of His commandments; pining captives are released from loathsome cells, and crouching slaves, throwing aside their chains, rise to manhood's freedom. And not only does He cure individuals, but diseased society, diseased literature, diseased commerce, diseased politics, diseased government, all are to feel the health-giving influence of His presence and vital touch.

Symptoms

Physicians decide the patient's illness by the symptoms that appear. So spiritual ill health is discovered with equal accuracy through certain symptoms easily recognized by those who are accustomed to observe professed Christians. When a church member ceases to relish sanctuary services on Sunday or the social means of grace during the week, it is an unfavorable symptom. When one neglects daily Bible study, and finds secret communion with God irksome, there must be a decline of spiritual vitality which needs an immediate call from the Physician Wonderful.

Diagnosis

In our day of specializing and expert specialists there are physicians who give themselves almost wholly to diagnosing — that is, determining the distinctive nature of any particular case of illness. They leave it to other doctors to prescribe remedies. It was said of Wendell Phillips that he was often mistaken as to remedies, but rarely mistaken in the diagnosis of a social disease. Our Great Physician never makes a mistake in deciding just what spiritual ailment afflicts a human soul, and, more



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than that, He never fails to prescribe the right remedy.

Leprosy

All forms of moral and spiritual disease are traceable to sin. The one bodily disease which has ever been regarded as the most complete type of sin is leprosy. It "is God's language, by which He describes sin as it appears in His sight." Some one has given the following points of comparison:

1. "Sin, like leprosy, is the most loathsome, polluting, deforming thing in the universe."
2. "Sin, like leprosy, separates from the pure and clean."
3. "Sin, like leprosy, is in a sense infectious by intimate contact." The terrible power of one wicked person to infect and ruin many has often been demonstrated.
4. "Sin, like leprosy, is constitutional." It cripples and corrupts the very sources of vital existence.
5. "The tendency to sin, like the tendency to leprosy, is hereditary." "New-born babes of leprosy mothers," says the author of "Land and Book," "are often as pretty and as healthy in appearance as any, but by and by the presence of leprosy and its workings become visible in some of the signs described in the thirteenth chapter of Leviticus."
6. He who restored lepers to health and wholeness while on earth has lost none of His power to remove all sin sickness from the soul and bring the vilest sinner into the permanent health of purity.

Physician Vicarious

"He bare our sins in His own body on the tree." By His stripes — stripes laid upon Him — we are healed. "In all our afflictions He is afflicted." "He took our sicknesses." These are wonderful declarations of Holy Writ, meant to impress us with the close and intimate way in which our Physician identifies Himself with us, and suffers with us and for us. Shall we permit ourselves to be diseased in mind and heart when such a perfect Physician stands ready to make us whole and wholesome? Shall we allow Him to be infinitely more anxious for us than we are for ourselves, and go on through the slow stages of spiritual consumption to spiritual death? God forbid!

"The healing of the seamless dress is by our beds of pain; We touch Him in life's throng and press, And we are whole again."

NEW EASTER MUSIC

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MARZO, EDUARDO

Jesus Lives: (Violin Obligato.) High Voice in E-flat (E-flat-a-flat). Low Voice in B-flat (b-flat-E-flat-F). .75

A singable and melodious church song, working up to a spirited climax.

ANTHEMS

MARZO, EDUARDO

11,370. **He is Risen! He is Risen!** .16
Soprano Solo and Chorus.
Melodious and genial, and not difficult.

NEIDLINGER, W. H.

11,380. **Lift Up Your Voices Now!** .16
Baritone Solo and Chorus.
Written in brilliant style, and effective for either quartet or chorus.

PARKER, HORATIO

11,372. **I Shall Not Die, but Live.** .16
Baritone Solo and Chorus.
Strong in conception and workmanship, dignified yet vigorous, and of true churchly spirit.

SCHNECKER, P. A.

11,345. **Angels Roll the Rock Away.** .16
For 6 Voices (2 Sopranos, 2 Altos, Tenor and Bass).
Written in six parts throughout, and particularly full and rich for chorus work.

CAROLS

CLOUGH-LEIGHTER, H.

11,374. **Amen! Amen!** (Easter Processional for Voices in Unison.) .10

11,373. **Life Eternal** (Easter Processional.) .10

Two dignified and stately processions of great breadth, yet firm in rhythm.

LOUD, A. F.

11,349. **God Hath Sent His Angels.** .10
Simple in style, and might be used as a short and easy anthem.

MANNEY, CHARLES FONTEYN

11,358. **Day of Resurrection.** .10
11,357. **Welcome, Happy Morning!** .10
(Voices in Unison.)

Breathe a true carol spirit, free in melody and harmony.
No. 2 makes a spirited processional.

NEVIN, GEORGE B.

11,344. **The Triumph of the King.** .12
In a marked rhythm, re-enforced by the sturdy impulse of the melody.

CANTATAS

CHRIST TRIUMPHANT

By H. CLOUGH-LEIGHTER

A masterly work, free and modern in structure, for four solo voices, chorus and organ. The time required for performance is thirty minutes. .60

VICTORY

By H. J. STEWART

A short Cantata in close accord with the joyous character of Easter-tide. It can take the place of the usual anthem, and has solos for soprano, or tenor and baritone, or mezzo-soprano. .30

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OUR BOOK TABLE

THE LETTERS TO THE SEVEN CHURCHES OF ASIA, and Their Place in the Plan of the Apocalypse. By W. W. Ramsay, D. C. L., Litt. D., LL. D. A. C. Armstrong & Son: New York. Price, \$3, net.

This distinguished university professor, Biblical scholar, commentator, traveler and explorer, writes on this new theme with the same clearness of style and fullness of learning that have characterized his previous volumes. It is in large measure a treatise on the whole Apocalypse, although he takes up only the first three chapters in detail. On them it is exhaustive. As to the book in general, he is very decided that "the most dangerous kind of error that can be made about the Apocalypse is to regard it as a literal statement and prediction of events. It is not to be tortured by extremists into conformity with their pet hatreds. It becomes a serious evil when the magnificent confidence and certainty of St. John as to the speedy accomplishment of all these things is distorted into a declaration of the immediate coming of the Lord and the end of the world." As to the letters, he regards them as "an episode in an elaborate and highly wrought piece of literature," not a prophetic message dictated to him by God, "on which his own personality and character and knowledge exercised no formative influence," but "as truly and completely indicative of the writer's character and of his personal relation to his correspondents as any letters of the humblest person can be." He wrote them in the tone of authority assumed, because he felt charged with the superintendence and oversight of those churches, and divinely impelled to give them the counsel he did. He discusses at full length the much-mooted question as to why these particular seven, out of the many churches which there must have been in the Province of Asia, were addressed. His conclusion is that each one was in a way representative of a small group of churches, so that the whole seven taken together summed up the entire province, even as the Church of Asia taken as a whole was, in its turn, representative of the entire Catholic Church. He thinks that the district of the "Seven Letters" contained the entire Asian Church as it was organized about the end of the first century. He finds that all the seven cities addressed (which were clearly not selected as being the most important and influential) stood on the great circular road that bound together the most populous and wealthy part of the province, the west central region, and that this was the main or only Christian region of those days. He is

an advocate of the later date of the Apocalypse, in the time of the Diocletian persecution, now discarded by so many high authorities in favor of an earlier period; but he does not discuss the question. The book furnishes a very valuable commentary, latest and probably best, on the second and third chapters of Revelation. It is provided with many illustrations.

A PILGRIMAGE TO JERUSALEM. By Charles Gallaudet Trumbull. The S. S. Times Co.: Philadelphia. Price, \$2.50.

A sumptuous and fascinating volume. Mr. Trumbull has a gift of vivid word-painting, and the fifty full-page illustrations, from photographs by the author, are in themselves a most interesting study, furnishing a very complete panorama of life in the East as it is today. The cruise to the World's Fourth Sunday-school Convention has already produced many volumes, but this is easily the best. Forty-two short chapters take up in vigorous fashion such topics as: "A Wireless Message at Sea," "Life on Board," "A Day in Beyrout," "A Glimpse of Baalbek," "By the Sea of Galilee," "On the Hill of Samaria," "Within the Gates of Zion," "Desert Experiences," "Religion and the Pharaohs." It is difficult simply to dip into such a book. One wants to read the whole, and he who once begins will not easily give up going through. It is uncommonly well done.

THE STORY OF JOSEPH FOR YOUNG PEOPLE. Isabella Webb Parks. Jennings & Graham: Cincinnati. Price, 25 cents, net.

Children and youth rarely tire of the story of Joseph, and they will find it newly told here with a vivid historical imagination and excellent literary taste, told so as to bring out the great facts and principles of human nature and to show the effects upon character of the motives described.

LITTLE FOLKS OF MANY LANDS. By Lulu Maude Chance. Ginn & Co.: Boston. Price, 45 cents.

A supplementary reader for early grammar grades, beginning with the second year. A good foundation for a child's first study of geography and well adapted to interest the young in foreign peoples, so leading on to missionary activity in later years. Well illustrated.

STUDY TO BE QUIET. By Edgar W. Work. The Winona Pub. Co.: Chicago. Price, 50 cents, net.

This admirable little treatise, first issued last year and now sent forth in a second edition, is dedicated to the Christian Endeavorers of California as a contribution to the "Quiet Hour." It is well adapted to help those who wish to be still that they may the better know God. Four essays or chapters are included in it: "Quiet of Trust," of "Prayer," of "Speech," and of "Service." It were easy to make quotations, but it is not necessary. All is good.

THE PHOENIX AND THE CARPET. By E. Nesbit. The Macmillan Co.: New York. Price, \$1.50.

A lively tale of very strange and wholly improbable adventures which children will delight to read. A magic carpet comes to be at the disposal of two boys and two girls, and they have a wonderful time with it — no end of fun.

HOW SHALL WE ESCAPE? And Other Messages. By Rev. French E. Oliver, Evangelist. F. H. Revell Co.: New York. Price, 75 cents.

William A. Sunday, with whom Mr. Oliver worked for awhile, writes a commendatory introduction. The nature of hell, the day of judgment, the unpardonable sin, and similar themes, are treated. The young man assails evolution in the way so common in some quarters, and declares it "a piece of rank and arrant hypocrisy on the part of any man to dis-

claim faith in the Bible because it tells of Jonah having been swallowed by a whale."

CONDITIONALISM: Its Place in Eschatology, History, and Current Thought. By F. L. Piper, editor of the *World's Crisis*. Advent Christian Publication Society: Boston. Price, 50 cents.

The author thinks that only believers in Christ have any part in the life beyond the grave, and presents arguments which seem to him conclusive for that tenet.

GREATNESS. By Henry Ostrom. The Winona Publishing Co.: Chicago. Price, 50 cents, net.

Seven essays on various great themes — the "Great Sinner," the "Great Saviour," the "Great Book," the "Great Grace of Humility," "Man's Great Place in the Bible and in Creation." There are some excellent words, also, on the "Great Commission."

Magazines

— The *Chautauquan* for February discusses "Beethoven and his Music;" "German Town and Country By-Ways;" "German Municipal Social Service;" "Eckmann-Christians;" and "Aspects of the Elementary Schools." (Chautauqua Press: Chautauqua, N. Y.)

— The February *Bible Student and Teacher* continues to print the principal papers read at the convention in Boston. (American Bible House: New York.)

— In the *Contemporary Review* for February the "Prospects of Russian Revolution" are examined by Alexander Ular, who thinks them very good. Augustine Birrell discusses "Patriotism and Christianity;" Lord Welby writes on "A Decade of Decadence in Finance;" and Miss M. Loewe has a very illuminating article on "Husband and Wife among the Poor." (Leonard Scott Publication Society: New York.)

— The *Voice of the Negro* claims now a circulation of 20,000. The February number has articles on "The Beginning of Slavery," by W. E. B. Du Bois; "The Emancipation of the Negro," by W. S. Scarborough; "The Dark Races of the Twentieth Century," "Who Invented the Cotton Gin?" "Christianity and American Civilization," "Service which should be Rendered the South." (Voice of the Negro: Atlanta, Ga.)

— The February *Photo Era* is devoted to "Foreign Travel Pictures" — some photographic results of "The Photo Era Party Abroad in 1904," concerning which Frank Roy Fraprie writes very entertainingly. "Pinachromy," discussed by Dr. E. Koenig, concerns the light sensitiveness of the leukobases of organic dyestuffs and their application to the production of photographic pictures. John Boyd tells us about "The Camera in the Lumber Woods." Altogether this is a very attractive number, with its wealth of foreign views. (Photo Era Publishing Co.: 170 Summer St., Boston.)

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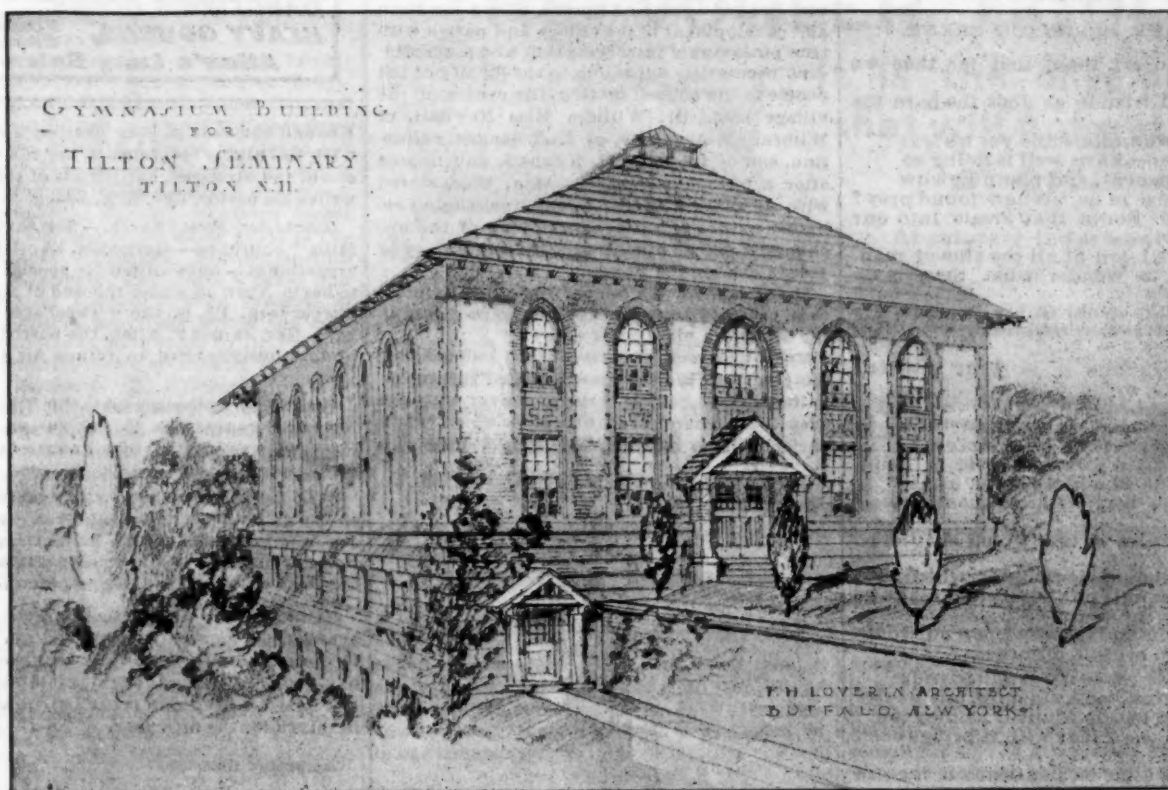
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New Gymnasium at Tilton Seminary

Tilton Seminary, that preparatory institution of Methodism, situated within the bounds of the New Hampshire Conference, in the town whose name it bears, is enjoying a period of great prosperity. So thoroughly is this a fact, that the school is actually embarrassed by its success. The dormitories are crowded, the dining-room is too small, more recitation halls are needed — and still there are more pupils who want to come. This is a fact because the institution is doing good work. It is preparing young men and young women in a most thorough way, so that the Tilton certificate is honored everywhere. It is the embarrassment of prosperity that has resulted in the appointment of Rev. Dr. J. M. Darrell, for many years a devoted friend of the institution, as field agent, in order that money may be raised to meet the pressing demands of the situation.

All lovers of Tilton — and they are many — will be pleased to look upon the cut which accompanies this article. It is a picture taken from the drawings of the architect, Mr. F. H. Loverin, of Buffalo, N. Y., himself an alumnus of the school, and represents the new gymna-

slum which is now in process of erection. The doubtful period of the gymnasium — if there really ever was such a period — has passed, and educators are recognizing its worth and absolute necessity. It is, therefore, gratifying to realize that very soon this long-felt need at Tilton will be fully met. The gymnasium is to be situated on the west side of the campus, fronting the main driveway or entrance to the grounds. It is to be built of brick, with trimmings of granite, 90 feet in length by 60 feet wide. The sub-basement contains a base-ball cage and a hand-ball court. The main basement will contain room for two bowling alleys, a swimming pool, a boys' locker room suitable for 250 metallic lockers, a girls' locker room, with accommodations for 150 lockers. Separate shower baths of various kinds will be connected with the locker rooms. The girls' locker room is connected with the girls' dormitory by a subway, which will be used by the girls in stormy weather. The main floor contains a physical director's room, with a room for physical examinations. On the other side of the main entrance will be the stairways leading to the

basement and gallery and a trophy room. The main floor of the gymnasium will be 74x57 ft. Ten feet above this floor will be suspended the running track, going around the outside of the room. At the front end of the gymnasium will be a gallery, with capacity for seating 200 spectators. The running track can also be used for additional seating room. The woodwork of the gymnasium will be of Georgia pine. The interior walls, however, will be of brick, with the exception of the trophy room and physical director's rooms. The general architecture of the building will harmonize with that of the main dormitory. The foundations are already in, and work on the superstructure is to be begun in the spring.

It is but fitting at this time to say that much of the success which is coming to the institution is due to the wise administration of its affairs by those who are in authority as well as to the efforts of its present efficient head, Principal George L. Plympton, and to the work of Rev. Dr. D. C. Knowles, who for so many years has carried this school on his heart.

Carnival of Nations

The "Carnival of Nations" at Morgan Memorial has proved a great success, both in its immediate results and in ways not anticipated by many who have so enthusiastically given it their help. About one hundred and fifty Unitarian and Methodist churches have co-operated most cordially. This resulted in providing a large number of booths, plentifully stocked with all kinds of attractive articles, which were generously patronized. The large number of rooms, filled with varied attractions, have been thronged with interested visitors. The entertainments in the Children's Church drew crowded and appreciative audiences.

The financial results, which cannot yet be definitely stated, will be very gratifying, and will relieve this noble enterprise of much of its financial embarrassment. The fact is gratefully recognized that the knowledge gained by the multitude of visitors to Morgan Memorial last week will greatly increase its patrons and supporters. The exhibit in the auditorium gallery of the practical co-operative work done at this institution has made a deep impression on the visitors, many of whom did not even know of its existence. Many who have thus become interested now realize that this is one of the very best channels through which their gifts for

charity can be made to bear the most valuable and fruitful harvest.

A great many friends have been won, whose future help will give to the enlarging work of Morgan Memorial a more substantial financial basis, and many who are asking how their personal service may best be rendered for the good of their fellows, will make this their chosen field.

The Carnival was a signal success. Rev. E. J. Helms and his faithful corps of helpers are greatly relieved, heartened and encouraged.

Bishop Berry is Right

If 18,000 Methodist Episcopal ministers would devote one week to a tactful, pushful canvass for our church papers, and do nothing else during that time, it would be the best investment of seven days which the denomination ever made. A gentle, apologetic little canvass will not do the business. It must be eager and forceful, and it will always win if it is after that order. If a majority of the people called Methodists were regular readers of our literature what amazing strides we would make in intelligence, loyalty, liberality, and in all forms of achievement! If I thought it would emphasize this paragraph I would ask the printer to set it up in the biggest and boldest

type in his office. — BISHOP JOSEPH F. BERRY, in *Northwestern Christian Advocate*.



NORTHFIELD HYMNAL

By Geo. C. Stebbins.

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DOUBT

CHARLOTTE HUSHNELL CRANE.*

O Doubt, who art thou, that for thee we watch
 Our so-called friends as does the hare the fox?
 Is it for thee we smile while yet we fear
 That he who speaks us well is doing so
 For his own benefit, and planning how
 He may find use in us, his new-found prey?
 Is this called Doubt that steals into our hearts
 When first we learn of all the sins of man,
 And makes us wonder what there is on earth
 That holy is like to our Guide Divine?
 Is this called Doubt that makes us with disdain
 Look on when one is brought into our midst
 Who young and simple is, yet we distrust
 And shake our heads as we declare there is
 No one sincere unless it be ourselves?
 And how are we to trust ourselves, O Doubt,
 If there is none who looks upon us as
 We walk life's way without thee in their eyes
 To mar the calm of that which should be true?
 O Doubt, art thou the evil omen which
 So long has chained our hearts and made us feel
 That thou alone hadst away upon our souls
 Once free from all this bitterness?
 Is it for thee we cause upon our friends
 To fall suspicion, who, till now fair names
 Had borne and happy were till us they met?
 O Doubt, that word that with it brings such harm,
 Would that we ne'er had known thee as thou art;
 That we had never given thee full away,
 And let thee rule our hearts thus hurtfully.
 But Faith stands out, clear as the morning sun,
 To heal our hearts of what we know of thee,
 And to disperse the thoughts of friend and foe.
 So help me, Faith, as I would have
 The world and God to trust me both alike!

Boston, Mass.

* Miss Crane is a daughter of Rev. Dr. C. A. Crane, of People's Temple, Boston. He writes: "This poem by my daughter was written when she was fifteen years of age, and was inspired by her faith being upset in one who told her a falsehood. Up to that time she had faith in all people; that faith was greatly shaken by her first acquaintance with a liar."

Semi-Centennial at East Saugus

The observance of the 50th anniversary of this church, Feb. 22, was an unusually interesting and profitable occasion. The society had its rise in class-meeting interest as far back as 1816. The church was organized in 1823. The first edifice was built in 1827. The church property was held then in accordance with the old parish law. The parish aspect has marked the village's religious interests ever since. The architect of the church was Edwin Lee Brown; the builder was Walter B. Allen; Bishop Jones preached the sermon; Father Taylor offered prayer; and Rev. Ralph W. Allen was pastor.

At this anniversary the church was decorated with palms and plants. The musical program was fine. An orchestra, the anniversary chorus, quartet, and soloists, made ample provision in that line. The ladies' parlors were headquarters for sociability and greeting. The women also provided ample refreshments. In the vestry there was a choice collection of antiques, old china and old portraits, relics of village history. Rev. Daniel Richards, the oldest living pastor, was present, with Revs. Jesse Wagner, Samuel Jackson, Geo. W. Mansfield and John B. Chaffee. Also in attendance were Presiding Elder Leonard, and Revs. W. H. Meredith, C. W. Blackett, John Mason, and Wilbur Chaffee, among Lynn pastors; Rev. H. G. Butler, of Hubbardston, a native of East Saugus, Revs. J. C. Labaree and D. H. Gerish, of Saugus, and Rev. J. F. Mears, of East Saugus. Mrs. G. C. Osgood and Mrs. D. S. Coles, wives of former pastors, were present. Regrets were received from Revs. M. B. Chapman, M. B. Pratt, Porter M. Vinton, D. S. Coles, F. K. Stratton, Mrs. C. L. Eastman, and Mrs. Henry Dorr.

The morning program was impressive and powerful in tone. A strong historical paper was read by Wilbur F. Newhall on church his-

tory in the neighborhood. Benjamin N. Johnson, Esq., of Lynn and Boston, traced the birth and development of the village and parish with true philosophic interpretation and a magnificent peroration appealing to the loyalty of the people to the church of God, the centre of the village past. Dr. William Rice Newhall, of Wilbraham Academy, of East Saugus extraction, son of Dr. Fales H. Newhall, and named after a former pastor, Dr. Wm. Rice, closed with an intense appeal to the unchanging religious nature of the people in view of the unchanging nature of God and the supremacy of Jesus Christ in the heart.

The afternoon was one of sustained interest to a crowded house. Addresses were given by the ministers mentioned above.

Much had been expected, much had been attempted, and the outcome excelled the anticipations. East Saugus is running over with the event. A generous enthusiastic spirit fuses parish, village and church. It is a long way



EAST SAUGUS M. E. CHURCH

back to the Old Rock schoolhouse and Father E. T. Taylor, and grateful pride is taken in the achievements of the people who have made the history of this unique church. It is the second child of old Lynn Common Church. The pastor, Rev. Elihu Grant, and his very efficient wife are greatly loved by the people.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

Painville. — This church is bereaved in the death of Mr. Charles P. Kendall, one of the original members, a steward and trustee from the organization. The death occurred, Feb. 8. Mr.

**DANGEROUS COLDS,
 HEAVY COUGHS,
 Speedily Cured by
 Allen's Lung Balsam**

Kendall had been in poor health for some time. "He was highly respected in the town, and was one of the strongest supporters of the church," writes his pastor, Rev. S. A. Bragg.

Dorchester, First Church. — The three "Lower Mills" churches — Methodist, Baptist and Congregational — have united for special meetings, to begin April 16, under the lead of Rev. Daniel Shepardson, Ph. D., the "wheel chair evangelist." Rev. James F. Allen, the pastor, has been unanimously invited to return for the second year.

Rosindale, Bethany. — At the fourth quarterly conference, Feb. 21, the pastor, Rev. I. H. Packard, was invited, by a unanimous vote, to return for another year.

West Roxbury. — The fourth quarterly conference was held last week, and the pastor, Rev. J. Franz Chase, was given a unanimous invitation to return for the fifth year. All branches of the work were reported in prosperous condition.

Highlandville. — The Gospel Tea did good evangelistic service for this church, Feb. 17 to 19, once during the following week, and on Sunday, the 26th. A good religious interest prevails. Rev. Garrett Beekman is invited, unanimously, to return for the fifth year.

Cambridge District

Waltham, First Church. — Abbury Temple lives and gains. Under the administration of that most energetic pastor, Rev. L. W. Staples, Ph. D., who is constantly planning and working at cost of self-sacrifice and personal self-denial, the old First Church is taking on new life, and promises to regain its former place in the religious life of the city. Dr. Staples announces a series of sermons to begin Feb. 26: "Old Time Heroes in Present Day Life;" "Daniel in High School;" "Samson, College Athlete;" "Lot in Modern Business;" "Balaam Stopped by an Angel."

Cambridge, Grace. — Near the close of the calendar year it was apparent that there would be the usual deficiency on current expenses and a deficit on the new parsonage account. It was decided to ask all the people to help by sharing in a month of self-denial. A circular letter was sent to all. Modest appeals for interest in the project were made in public. Committees were appointed to see that a few persons gave the larger sums. A general interest was manifest throughout the parish as a result of quiet, constant agitation. The returns were made, Feb. 16, when the cash giving, including a good pledge by the Ladies' Aid Society, amounted to a full \$150 more than was asked, or about \$800. Everybody was happy. It seemed to all that this was the only way to

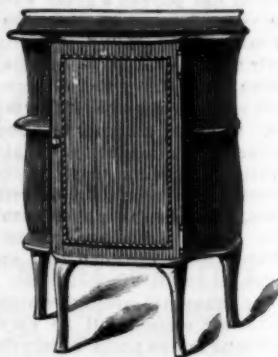
TWO IN ONE

Every one likes to get two birds with one stone, and this may be the explanation of the wonderful popularity of this new piece of furniture.

It is a combination of a Music Cabinet and a Parlor Cabinet. As such it silences the complaints that the ordinary Music Cabinet is a stupid piece of furniture. In fact, this is a most charming and artistic production.

The average Parlor Cabinet is too large. One does not care for quite so much "show." By curtailing the space for display and increasing the space for service, a better piece is assured.

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raise money. No one objected; every one agreed. The idea of a "fair" will not receive cordial support again here, where "getting by giving" has proven so easy.

The committee provided a banquet for all who had part in the self-denial, and on Thursday evening, Feb. 16, about 250 people sat down to an excellent supper in the prettily decorated vestries. The Epworth League furnished the decorations. The Sunday-school provided a menu and program folder on which was reproduced a picture of the old "Cottage Street Chapel" and the face of the chief guest of the evening, Prof. C. W. Rishell. Former pastors — Prof. J. M. Barker, Rev. Jesse Wagner and Rev. George A. Phinney — were present, to whom a reception was given before the banquet. Brief addresses were made by Dr. Francis G. Barnes, president-elect of Illinois Wesleyan University, Judge L. E. Hitchcock, of the Massachusetts Superior Court, Dr. J. H. Mansfield, presiding elder, and the former pastors. Prof. Charles W. Rishell made the principal address, which was along the more earnest and spiritual lines of church work. Miss Hitchcock, contralto soloist, and the chorus choir, under the lead of Mr. Geo. F. Marsh, with Mrs. Grace H. Bunker, organist, furnished the music. (This church has counted itself much favored in the work of these musicians. The large chorus has proven very attractive.) Mr. John F. Danskin, chairman of the committee, was a very happy and successful toastmaster. The whole affair left an excellent impression and influence. During ten months of this year 25 have been received by letter and 25 taken on probation, as the result of quiet personal work. Evangelist W. J. Cozens begins here, March 5.

Lynn District.

Medford. — Decision Day in the Sunday-school was recently observed. An excellent interest was manifest. Fifty fifty scholars gave evidence of decision to lead the Christian life. Perfect harmony prevails between departments in this society and between church and pastor. Rev. Frank T. Pomeroy, after three happy and successful years, asks to be appointed elsewhere. N'IMPORTE.

Springfield District

Northampton. — Encouraging reports from all departments were made at the fourth quarterly conference. The outlook for this charge was never brighter. The pastor, Rev. C. E. Holmes, was unanimously and enthusiastically invited to return for the sixth year.

Orange. — Fellowship without alloy holds this prosperous church in its powerful grasp. Here is one of the secrets of her success. Mr. W. B. Curtis and wife grandly entertained the officiating of the church a few evenings ago. This interchange of fraternal civilities is almost as good as a revival. It is a revival on narrow lines. A souvenir social was held in the church recently in honor of the twenty-five Sunday-school scholars who have been present every session during the past year. William Richards and Bernice Overing have not been absent for five years; S. L. Underwood, for three years; William Geddes, William Ash, Allen Overing, John Richards, John Waters, Garfield Boase, Ernest Freeman, Marion Geddes, and A. W. Chase, for two years; Henry Tenney, Herbert Tenney, Francis Young, Ellen Rouffignac, Beattie White, Mrs. S. L. Underwood, Howard Waters, Moses Kidder, Jennie Rouffignac, Aldine Sawtelle, Hulda Karlson, and David Smith, for one year.

Greenfield. — Congratulations are pouring in to the parsonage from all over Springfield District, for we learn that the glad chariot has

Right to the Point — Cancer of the Nose Cured

Hobart, Clinton Co., Ky., May 31, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

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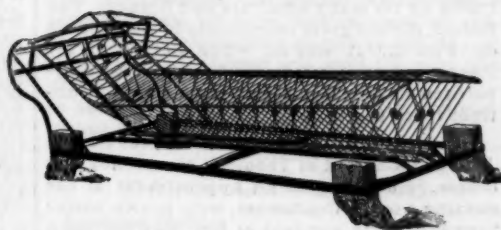
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called at the door again, this time leaving another daughter to make glad the happy household of Rev. and Mrs. J. W. Stephan. The newcomer is a splendid ten-pound addition to our itinerancy.

Feeding Hills. — Revival deep and strong prevails here. On Sunday morning, Feb. 12, three adults were converted — something decidedly new for this place. One man of advanced years is under powerful conviction. Cottage-meetings are being held all through the place. Great interest prevails. Rev. D. B. Aldrich, the pastor, plans to hold services till Conference. The fourth quarterly conference voted to equip the church with electric lights; the equipment is nearly complete. Mrs. D. B. Aldrich has been elected president of the Ladies' Aid Society.

Chester. — Rev. Frank B. Adams is hard at work on the debt resting on the church. He has great faith that he will pay every cent of indebtedness before Conference. His heroism and sacrifice are equal to that of the old pioneers of Methodism. We are all praying that he may succeed in his great endeavor.

Chicopee. — Victory! The old debt is no more. Rev. C. O. Ford is wonderfully happy. All Chicopee rejoices. Another church is free. Sing the doxology!

More good news a little later. Springfield District was never more alive than now.

C. E. DAVIS.

N. E. SOUTHERN CONFERENCE

Providence District

Arnold's Mills. — The Christmas tree and entertainment exceeded former years in interest. Through a good friend more than \$100 was expended in useful and attractive gifts for the school. On the tree there were a number of presents for the pastor and his wife, among them a purse containing \$50 — an expression of good-will. The Sunday-school has more than doubled and is very prosperous. New chairs have been placed and singing books of an attractive kind have been introduced. The attendance at preaching is large and the outlook is very hopeful in all departments. The Deaconess Home in Providence has received from this parish twenty-four bushels of vegetables and several boxes of clothing. The people are most generous in treatment of any in need. Recently a family was burned out, and this people made their pastor, Rev. J. G. Gammons, Ph. D., their almoner to the family in distress. A great abundance was sent in both of provisions and money. The people have expressed an earnest wish for the return of Dr. Gammons for the ninth year.

Pawtucket, Thomson Church. — The work here, from current reports, is increasing in interest and with large results. During the year the Sunday-school has become very successful, 110 new members having been added since the new pastor began his work, making the total nearly 270. The Epworth League numbers 61. The

financial condition has also improved, so that it is expected that the pastor's salary will be increased. The great work done by Rev. William Kirby can never be forgotten, and was, of course, the key to the present situation. Rev. William McCreery, his successor here, is doing a great work in directing this movement.

Pawtucket, First. — It seems probable at this writing that the Annual Conference will receive an invitation from this strong and influential church to hold the 1906 session here. A conference of committees was held on Feb. 12, and ways and means were very thoroughly discussed. The situation of this church renders it an ideal place for a large convention like the Conference. The pastor, Rev. T. E. Chandler, is busy with the problems, but will no doubt succeed in solving them, and will give the Conference the great pleasure of an advance invitation. Success to him!

Providence, Asbury Memorial. — The young men of this church are becoming efficient printers with their \$300 outfit. The calendar published weekly is good enough for any church. Rev. H. E. Murkett, the pastor, has fully recovered from recent grippe, and is preaching with much acceptance. He is giving a series of doctrinal sermons. On Feb. 22 a union of the Epworth Leagues of Providence and vicinity was formed, the meeting being held here.

Phenix. — The return of the pastor, Rev. John McVay, is unanimously requested for another year. The work is full of promise.

Attleboro. — Rev. J. O. Randall, the pastor, is most efficiently directing this great work. Special attention is given to the men and boys in Bible school work. Nearly a hundred are provided with teachers, who display great enthusiasm in the work. This church is marked with the spirit of enterprise in all departments.

East Providence. — In addition to what was said in this column recently of the success and encouragement in this church, it should be noted that the pastor, Rev. J. E. Blake, had raised \$300 before Bishop Goodsell's arrival. This is only fair to the work the pastor has been putting forth. But there is more to be said. On Sunday evening, Feb. 12, at the invitation of the pastor, ten adults arose for prayers.

Warren. — The Epworth League is doing efficient work in all departments. The social entertainments are very successful. The pastor, Rev. H. B. Cady, is looking hopefully to harvest; he is urging preparation for a great revival.

Newport, First. — The February meeting of the Woman's Foreign Missionary Society connected with this church was held with the president, Mrs. H. E. Banning, at her delightful residence. There was a good attendance. This society supports a Bible reader and an orphan in India, and its younger branch, the Standard Bearers, shares in the support of a missionary in China. After the reading of several letters from missionaries regarding the work in which the society is particularly interested, the regular study of the afternoon, "The Making

of the Nation," based on the second chapter of "Dux Christus," was taken up. Mrs. Marcy G. Wilson, one of the oldest members of First Church, recently deceased, has left by will \$1,000 to the church without conditions. It was a token of her affection, and was received in that spirit by the trustees, who ordered it deposited as the "Marcy G. Wilson Fund." The return of the pastor, Rev. C. A. Stenhouse, was requested by a unanimous rising vote at the fourth quarterly conference.

East Weymouth.—Rev. W. H. Butler's new work on "Sociology" is in press, and is anticipated by his many admirers and friends. The Boston Herald gives the prelude to his sermon on Feb. 12. It was on "The Future of the Negro," and suggested that the time seems opportune to provide a social place near, but distinct from, the whites.

Personal.—Rev. E. W. Burch is in the Boston University School of Theology completing the course. He will take an appointment at the ensuing Annual Conference, with health better than ever. The accident of last May has been successfully treated, and but little trace is left of what might have been a sad story. He is full of ambition to be out again in his chosen work. Mrs. Burch and he have made their home in Boston during the year. They visited the district meeting at Woonsocket.

Woonsocket.—The new church seems to be among the near possibilities. A new street is to be cut through south of the present location, and a large tract of desirable land will be opened up for building purposes. Several buildings of importance will find locations on the new street, and the officers of this church plan to build there also. The difference between the value of ground on present site and new site will give almost enough to build the new church. The change will remove the property from objectionable surroundings. The congregations are large and the finances were never so good as now. The outlook is extremely hopeful. Mr. Kettley, the choir-master, is doing a very valuable work for this church. He has a chorus of twenty voices and their singing is very attractive. The superintendent of the Sunday-school, W. H. Parr, is invaluable in this work, and the people would not entertain the thought of his resignation, but have made him also the church treasurer. Rev. F. H. Spear is splendidly supported. The parsonage has been painted within and without and new furnishings added. The new bath-room has long been needed. The pastor is also giving attention to the quickening of the spiritual life and with success. The local newspaper, in scare head title, said recently: "Mr. Spear is wanted here."

Providence, Mathewson St.—At a regular evening service to have every seat taken and 300 persons standing, with nothing more sensational than a discourse on some Old Testament character, indicates pretty substantial work. By actual count this was the condition on a recent Sunday evening, at which time Rev. Dr. Melden is giving a series of sermons on Old Testament characters. On Feb. 12 the additions at the communion service were: 7 by letter, 2 from probation, 3 on probation, and 3 baptized. Dr. Melden gave the address at the Rhode Island State College, Kingston, on the Day of Prayer for Colleges, and he is in constant demand before public conferences and conventions.

Personal.—Rev. Walter Elm was a visitor to the District Ministerial Association meeting at Woonsocket and participated heartily in the discussions. He is invited to return to Pascoag for the seventh year.

District Ministers' Meeting.—The midwinter meeting was held with our church at Woonsocket, Feb. 13 and 14, and was an unusually spirited meeting. The attendance of ministers nearly reached thirty, including the local clergymen, who were present and enjoyed the privileges of the floor. The cold wave arrived and gave us the coldest weather of the winter.

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but the people made their welcome so warm that nothing was left to be desired. Rev. F. H. Spear acted the generous host, and Mrs. Spear inspired the large committees from the Ladies' Aid Society, so that the hospitality was perfect.

The first paper on Monday afternoon was on "The Divine Paternity of the Bible," and was read by Rev. N. C. Alger. It was a very valuable essay and full of inspiration to the audience assembled. It was sufficiently popular in form to be enjoyed by all. A stirring discussion followed every paper. Rev. J. O. Randall, in a very able manner, presented the topic: "What can be Done to Increase Church Attendance?" It was a sane and business-like proposition to look at the work and so change our obsolete methods—if they are so—that the men of our time may be reached. There was not the least suggestion of sensationalism, but rather the introduction of Bible study under attractive conditions and more favorable hours. In the evening Rev. J. N. Geisler preached a thoughtful sermon in expounding the words: "The Lord thy God in the midst of thee is mighty," etc., as found in Zeph. 3: 17. Close attention was given the preacher. Tuesday morning the paper was by Rev. E. P. Phreaner, and was a review of "The New Epoch of Faith," by Gordon. It was an exhaustive treatment. Probably the best paper of the meeting was "Christianity and the Church," by Rev. F. W. Coleman. The appreciative words in the discussion after the reading placed this paper beyond the ordinary, and it is so valuable that it ought to be published for the benefit of the whole church. It meets the spirit of our time with a magnificent refutation of the claim that Christianity can live without the church of God. The place of emphasis in Harnack's "What is Christianity?" was the subject of a criticism by Rev. C. A. Stenhouse. The author's point of view was carefully sought and sympathetic treatment accorded, without agreement with the well-known positions of Harnack on important doctrines. The "Quiet Hour" was in charge of Principal Horton of East Greenwich Academy, who gave a very thoughtful and spiritual address on "Evangelism: A Brother's View." Tuesday evening, in the absence of Rev. W. T. Johnson, Rev. J. E. Hawkins preached the sermon. Mr. Hawkins is well known here, and his sermons are highly appreciated. KARL.

NEW HAMPSHIRE CONFERENCE

Concord District

East Haverhill.—Our new church in this place, which was built to replace the one destroyed by fire, will soon be furnished with fine new pews. For some little time the matter has been under consideration. The pews will all be free, and it is expected that the church will be ready for dedication before long. Rev. W. R. Patterson, our faithful pastor on this charge, is desired for next year.

Monroe and North Monroe.—Rev. Guy Roberts, as was to be expected, is popular in both of these charges. He is doing excellent work, and the people appreciate him. So they asked the presiding elder to be sure and send him back to them next year to continue the good work that he has been doing. Improvements are seen in all lines. The debt on the vestry at North Monroe has been paid off, and the charge on the whole is reported as being now in the best condition it has been in for years.

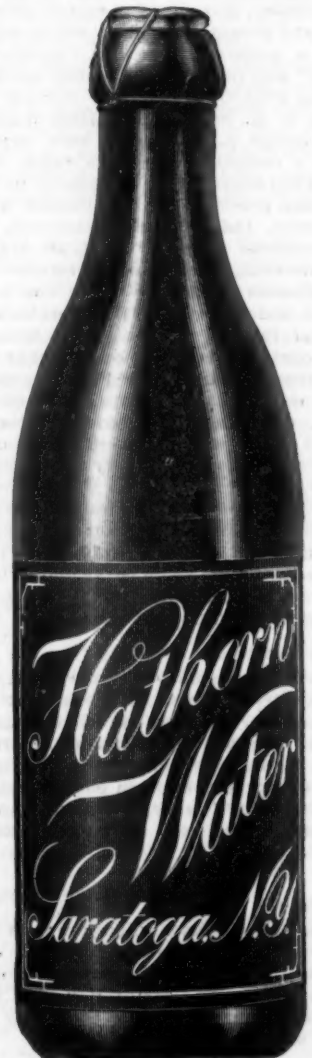
Woodsville.—Rev. James G. Cairns has had a good year, and his fourth quarterly conference unanimously asked that he be returned to them for another year. The reports show an advance in the work and a very healthy condition generally.

North Haverhill.—Rev. C. E. Eaton is enjoying a unique experience among us. He has now nearly completed six years of service in this church. This in itself is remarkable; but the quarterly conference wants to make it still more so, by heartily asking that he be sent back for a seventh. This is the first instance in our Conference where such an invitation has been given. Naturally one would expect that the work must be in a good condition; and it is.

Bristol.—The Conference year that is now just drawing to a close has been a good one in this charge. Rev. Cyrus L. Corliss has been faithful in his ministrations, and excellent results have followed. His return has been re-

quested of the presiding elder. Little Pauline came to gladden the parsonage, Feb. 16.

Alexandria.—Rev. A. Linfield, who has been supplying our church in this place, will close his pastorate here this year. He has had a most successful time, and the people love him. Especially has Mr. Linfield got a hold upon the



The process of bottling the Hathorn Water is as follows: The bottle filled with air is placed in the power corking machine. A hollow tube or spindle enters the bottle to within half an inch of the bottom. A jet of the natural carbonic acid gas from the spring rushes through the spindle, expelling the air through the mouth of the bottle and occupying that space. The mineral water then flows through the same spindle, filling the bottle, and mingles with its own gas only. The spindle moves upward, then down, driving the cork in position.

Roughly, the above describes the method of bottling, which is peculiar to this Spring. It is not known that such a method of bottling is practiced anywhere else in the world. The machinery was built to order, and while it is the most expensive method of bottling, yet it is simply perfection. The absolute exclusion of air is not only accomplished, but maintained in the bottle; and there is no reason why the water should not be in as perfect a state several years after being bottled as one day after.

T. Herring Burchard, A. M., M. D., after long and critical use and study of the water upon his patients, published the following statement:

"I have watched with no small degree of interest the effects of the Hathorn Water in certain morbid conditions, dependent especially upon abnormal liver and glandular secretions—in biliary and intestinal concretions, in rheumatism, gout, and malarial toxemia. I have met with absolute failure in the use of this water in but three of these unfortunate cases."

young men, many of whom have been converted under his influence. He goes this year, however, to pursue his studies and still further prepare himself for the work to which God has called him.

Moultonboro.—Christmas was observed with a concert and distribution of presents. The pastor, Rev. D. E. Burns, and family were generously remembered with a purse of money and other articles. Sunday, Jan. 1, the vestry was rededicated. New steel ceiling and walls, with painted settees, have added greatly to the looks and comfort of the vestry. The Ladies' Aid furnished the funds. New Year's Sunday one was taken on probation, one baptized, and one taken in full connection.

Pittsburg and Beecher's Falls.—Our pastor in this double appointment, Rev. Wm. Arthur Hudson, is doing excellent work, which is telling in the building up of things generally. At Pittsburg about \$80 has been expended for improvements on the church property. The pastor and his family were generously remembered at Christmas. At Beecher's Falls improvements to the value of \$50 have been made. The Ladies' Aid Society presented to the pastor a fine Morris chair at Christmas, and Mrs. Hudson received a beautiful quilt from one of the ladies at the same place. A German lady, a member of our church at Beecher's Falls, presented the pastor a year's subscription to *Der Christliche Apologete*. The pastor's German dictionary—a relic of college days—now comes into frequent use. At the fourth quarterly conference, at each place, the vote was unanimous for the pastor's return for a second year.

Whitefield.—Rev. E. E. Reynolds and his faithful people have just been through a splendid series of revival services. Mr. Reynolds was assisted by Miss Frances B. Adams, of Hanover, Mass., a member of the Bromfield St. Church, Boston. The revival services were held for four weeks with good success. The church was quickened, backsliders reclaimed, and sinners converted. Miss Adams impressed our church at this place as being a deeply consecrated, thoroughly earnest and successful worker. She leaves a good influence behind her.

Lancaster.—The Conference year just closing was a most excellent year in this charge. Rev. Thomas Whiteside's heart was gladdened by a grand revival in which twenty conversions took place, besides greatly quickening the church at large. The congregations show a marked increase over previous years, while all reports demonstrate that a very healthful state of affairs prevails throughout this charge. Mr. Whiteside is unanimously desired for another year.

Lisbon.—The people on this charge are impressed with the preaching ability of their new pastor, Rev. John Watson. The result of this is seen in the large increase in the congregations. The Sunday-school is also larger than it has been for years, while the Epworth League is growing. The repairs and improvements which were begun some time ago on the church property are still going on, and when completed will give to this charge one of the finest church buildings in northern New Hampshire. Both the pastor and his family were generously remembered at Christmas time. Mr. Watson's return for another year was unanimously requested by the fourth quarterly conference.

The Weirs.—Rev. George W. Jones is able to be out again after a severe attack of the measles. At one of the first services after his illness (Sunday morning) he gave the invitation at the close of the sermon, and two arose. There is a deep spiritual feeling in many, the congregations are of good size, and the interest as a whole is gratifying. The Sunday school is now the largest on record in this place.

East Colebrook and East Columbia.—The work here is in the best of conditions. The people

BETTER THAN SPANKING

Spanking does not cure children of urine difficulties. If it did, there would be but few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 168, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it

are happy in the ministrations of Rev. A. P. Reynolds, and are anxious to retain him for another year. They remembered Mr. Reynolds at Christmas time by presenting him a fine carriage and a purse of money, while they gave Mrs. Reynolds a \$65 sealskin coat. Of course everybody is pleased up in East Colebrook and East Columbia. The finances of the two churches are well looked after.

Stratford.—Rev. D. J. Smith, who is now in his 74th year, is the most popular man this charge has had in many years. The congregations have quadrupled since his coming to this place. Young people are out in large numbers, and everybody is delighted with this pastor. When the presiding elder visited this place for the fourth quarterly conference, one of the members asked permission to say a few words at the close of the morning sermon. He then asked for an expression of opinion on the part of the people as to whether they desired Mr. Smith for another year. The congregation was on its feet in a moment. Some men never pass the dead line. We thank God for our grand old men!

Warren.—The reports of the work in this charge are of an encouraging nature, showing that the church is steadily growing. Rev. C. W. Taylor was invited for another year, if the powers that be can so arrange matters.

E. C. E. D.

Dover District

Hedding.—Recently the trustees of the Hedding Camp-meeting Association met at the farm-house. The financial outlook brightens, \$2,000 of the debt having been paid. The members of the Association, with great cheerfulness and courage, are paying the special assessments by which already something more than one-third of the amount of the mortgage bonds have been retired. The end will soon be in sight.

Meanwhile the annual income makes possible some much-needed improvements. The bridge over which so many pass to the farm and the post-office is no more. It was badly decayed, and last fall a stone culvert was put in for the brook and then a causeway made by filling the ravine. In a little while the picturesque feature at this point will be more attractive than ever in the past. The two bridges near the dining hall will be renewed in the spring from lumber cut on the farm. Other improvements are being planned, and will be made as fast as they can be paid for when made. No more debt, is the motto now.

It would bring cheer to all friends of Hedding if the building of cottages could be renewed the coming season. In aid of such activity the trustees now offer cottage lots for a small annual rental—a ground rental at 5 per cent. annually, of the former prices, or from \$1.75 to \$2.50, according to size and location of lots. Let the friends of Hedding encourage each other to arise and build.

Lawrence, St. Paul's.—This is a field of much interest. The work here was begun by the late Rev. Wm. S. Searle while he was a layman busy in the Arlington Mills. After a good beginning as a Sunday-school, a church was organized by Rev. Geo. W. Norris, then presiding elder, and the church, with Mr. Searle, was enrolled in the New Hampshire Conference; and this faithful layman, then made a preacher, was continued in charge. A meeting-house was built, and, with the active help of Mr. Norris, paid for. The people of this church work in the great mill that overshadows their house of worship. Many of them are from England and of English descent. The Sunday-school is still a special feature, 210 being enrolled, with the interest positive and growing. This is a singing people. There is a chorus choir of twenty-six. With this equipment the pastor, Rev. William Woods, has had an evening with the "Awakening of John Lovelace." This is the story of a man with an experience like Job's. The pastor read from the story with frequent breaks, when the choir illumined the forceful showing of human trial and victory by pertinent hymns set to helpful, stirring music. Solos also were rendered, "Seek ye the Lord" by the soprano deeply moving every one. Mr. Woods preaches morning and evening, as his people have not the New England prayer-meeting training. Alas! New England seems to be losing its prayer-meeting vigor and power! The coming of a revival is greatly desired at St. Paul's, and

the pastor eagerly watches and waits its advent.

Decision Day in the Sunday-school came Sunday, Feb. 19. Thoughtful and prayerful preparation preceded it. All had been diligently instructed that a choice must be made if any would really become the disciples of Jesus. Expectancy was in the minds of many as the day drew near. It was believed by the leaders that many would say "yes," and so be numbered with those who would follow Jesus. When the test was made 89 indicated the decided purpose to be Christians, most of them between ten and twenty years of age. One was over fifty years old. One teacher rejoiced over a generous class of boys, twelve years of age, every one of whom thus started in the way of the Lord. This teacher was sure the boys had carefully considered the important step. Verily here is occasion for thanksgiving and continued prayer.

O. C.

MAINE CONFERENCE

Lewiston District

West Paris.—Feb. 11 and 12 were red-letter days in the history of this charge. Reopening services were held at that time. On the interior of the chapel \$325 has been expended. Material more durable than paper, and yet resembling paper, has been put on the walls and ceiling, and new pews of fine pattern have taken the place of the old unpainted chairs. The pews are elm, and stained in a way to show the beautiful natural grain. The colors blend finely, and it is as comely and inviting a place of worship as one need to see. The carpet has been cleansed, and when some friend shall present this deserving people with a new pulpit and pulpit furniture, it will be complete. The expense has been so nearly provided for that no call for money was made—only just the briefest mention that \$20 more would square all accounts. The pastor, Rev. D. F. Nelson, and the Ladies' Aid Society were the chief factors in this laudable enterprise.

On Saturday afternoon, Feb. 11, Rev. H. A. Clifford preached a very appropriate and interesting sermon on the nature, work and glory of the church. He was followed by his wife in one of her characteristic addresses in the interest of the W. F. M. S. It is hoped that an auxiliary will be formed. Then came the quarterly conference. In the evening it was cold and blustering, but a few people braved the weather and listened to an earnest sermon on the baptism of the Holy Spirit by Rev. F. C. Potter.

Sunday morning, Feb. 12, nearly every seat was occupied. People came from the distant neighborhoods, and it was a strong reminder of

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Every reader of ZION'S HERALD who answers this advertisement will promptly receive—free to try—my complete new 3-fold Absorption Cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation, and other rectal troubles. If you are fully satisfied with the benefit received from my treatment when you get it and try it, send me One Dollar. If not, it costs you nothing. You decide. My 3 fold Treatment is curing some of the worst cases on record—cases of 30 and 40 years' standing, as well as all the earlier stages. It brings instant comfort to all, and the cure is permanent because the treatment is constitutional as well as local, removing the causes of piles. My valuable new Pile Book (illustrated in colors) comes free with the approval treatment, all in plain package. Send no money—only your name to Giles W. Van Vleet, M. D., LL. D., ST 5 Majestic Building, Jackson, Mich. Write today.

an old-fashioned quarterly meeting. The elder preached and administered the sacrament of the Supper to a goodly company.

In the afternoon he preached again, and again administered the sacrament, at North Paris, where we have another good chapel, and where we had another good congregation.

In the evening at West Paris, notwithstanding the storm and the wind, a good audience was present. The song service was inspiring, and the people listened well to Rev. Mr. Parker, Baptist pastor, and the elder, while they enforced the need of a genuine revival of religion. Thus closed a day long to be remembered.

There is a very numerous signed and constantly growing petition for Mr. Nelson's return. Several have recently joined from probation, and others by letter. Two Sunday-schools are sustained the year round. Mr. Nelson is wearing a very fine fur coat, presented to him at Christmas by people outside of the church. And let it be understood that Mrs. Nelson and the children are just as popular as he is.

Personal.—The parents of Rev. D. B. Dow, presiding elder of Bangor District, are regular attendants at North Paris.

Abner Benson, Esq., of North Paris, is 85 years old, and he takes care of the cattle and manufactures his fire-wood.

Miss Minard, the evangelist, now 82 years of age, has been weaving a carpet this winter.

This is the Maine State for smart old people. Come to Maine, and live long! A. S. L.

Augusta District

Phillips.—Rev. J. A. Ford, the pastor, is closing his third year in the midst of a large number of kind friends. While he has not realized his heart's desire, he has had the satisfaction of seeing the church united and happy. That he remain another year was the hearty and unanimous expression of the quarterly conference. A fair interest in religious and church matters



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is shown from week to week. At an out-appointment six persons have begun the Christian life. The Sunday-school is sustaining itself well during the cold weather. At Christmas the pastor and family were presented with a purse of \$27 in cash. The new furnace is keeping the worshippers warm this cold weather. Some money has been paid on the parsonage debt, the salary is well up to date, and the prospect for another year is encouraging.

Strong.—Rev. George C. Howard, the pastor, and his wife have done excellent work for this church during the year. This is one of our growing churches, with a large following and a strong official board of strong men in the town of Strong, and we see no reason why it may not be a very strong church. Quite a number have been taken on probation and baptized during the year. We baptized a husband and wife at our last visit, and the pastor took them on probation. There was a well-filled house one Sunday evening that we were present, and the services were led by a large chorus choir; and, by the way, this church has good music at all its services, second to none for a country church. The Sunday-school is in a flourishing condition, and the Epworth League is one of the best; 28 *Heralds* are taken. The pastor has made nearly 500 pastoral visits, and his influence as pastor, preacher, and general helper is felt all over the charge. The officials and the church are very desirous for his return another year. Mr. and Mrs. Howard are loved by the people, and both are good singers and great workers.

Livermore Falls.—This church is having a year of prosperity under the leadership of the pastor, Rev. S. E. Leech. We have no more aggressive church on the district, and no better workers in any church. The pastor during the year has made 800 pastoral calls; taken on probation 82; baptized 24; received from probation 8, and by letter 18; and received 44 into the Epworth League, which now numbers 125. The Junior League numbers 33, Cradle-roll 83, Sunday-school 256. There have been 40 conversions. On a recent Sunday there were present in the school 182, and another Sunday 188, showing the Sunday-school interest. Here is to be seen what can be done by a consecrated church working in perfect harmony with the preacher, all at it, with one end in view—to advance the kingdom of Christ. Perhaps here may be found the most enthusiastic and wide-awake church on the district—possibly not excelled in the Conference. Would to God that every church was as much alive, and the prayer, class, and other meetings of the church were as well sustained by old and young! Then there would not be so many sad-faced ministers, who, on prayer meeting nights, instead of noticing the consciousness of officials by their absence, would rejoice because of their presence. Official brethren, hear me! Would you see other members of the church present? Be there yourselves. Would you comfort the pastor? Be there yourselves. Would you see the salvation of souls? Be at the services of the church, day and evening, yourselves.

Wayne and North Leeds.—The church at Wayne has been greatly afflicted the present year. First came the sad break in July, when the pastor resigned, for reasons known to himself and the church; and this winter came the break by death, when F. B. Chandler, wife and a married daughter were stricken with pneumonia, all three dying within two weeks, and all members of the church. Mr. Chandler had been class-leader, steward, and trustee in the church many years, and his faithfulness was very marked and pronounced. He and his wife, good and true, were among the oldest members of the church. Another aged member, the wife of P. F. Pike, has left the church

on earth for the church triumphant this winter. Mr. Pike, who is in his 92d year, still follows on, with a bright hope of seeing his companion in the beyond. The pastor, Rev. E. T. Adams, yet rallies the scattered forces, and, under God, has won out so far, although at times the outlook has been anything but comforting or encouraging. When he took this church in the middle of the year, it was discouraged, saddened, and scattered; but with his accustomed zeal, courage, tact, and Christian fortitude, he has gathered, kept, and saved the church from going to pieces, and now has the satisfaction of serving a united and happy people, with good congregations and everything going well. It is the great desire of this people that he shall serve them another year, but under the circumstances he feels he cannot; so here will be a good place for some live man. Finances are well up, and the benevolences are being provided for. Rev. M. K. Mabry, eighty years young, is supplying the North Leeds part. Mr. Mabry is quite smart for a man of his years (although he had a six weeks' sickness in the fall), and looks and talks like a man much younger.

North Augusta.—This church has had the services of Rev. M. Kearney during the year. Some work has been done on the church, which is paid for; the church finances are being cared for; and the benevolences are coming in to the pastor, so that at Conference a splendid showing will be made. This country church is delightful to serve, four miles from the city of Augusta, with a pleasant parsonage on the church lot. Mr. Kearney could not move up from the city, but lives there in his own home with his invalid wife, while the daughter, who is a bookkeeper and cashier in a large wholesale and retail grocery store, boards with them. Next year we will look for a family to live in the parsonage. Here is one of the best charges, for its salary, on the district—two preaching places three miles apart, a farming community. If Mr. Kearney could move into the parsonage, he would be the man; but as he cannot, we must look else where. This is a delightful people to serve.

Personal.—Rev. and Mrs. George C. Howard have been greatly afflicted in the death of their baby boy, eighteen months old. They went, Feb. 6, from Strong to Island Falls, where Mrs. Howard's people live, and in one week the little one had gone to live with the angels. The baby boy was large for his age and as beautiful as large. He was the light of the parsonage at Strong, where his papa was the pastor, full of life from early morn till evening. The parents are grief-stricken over the loss of their first-born, but through tears they look up and say, "Thy will be done." C. A. S.

A FORTUNE IN EGGS

I get so many letters from my old home about preserving eggs that I will answer them through your paper. I started 1888 with \$36, bought eggs at 8 to 10 cents in summer, preserved them, and sold in winter at from 25 to 30 cents a dozen. I preserved eggs twelve years and made \$30,000. My niece started in 1894 with \$10, which she reinvested each year with the profits, and now she has 16,346, all made from \$10 reinvested for eight years. You can buy eggs very cheap now, and sell them from 25 to 50 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters, as I travel; but any person can get desired information by addressing the PEOPLE'S SUPPLY Co., No. 9 Moore Block, New Concord, Ohio. They started me. This is a good business for city and country. C. GREEN.

SANCTUS CAROLS

The Story of Easter, in seven carols:

The Last Supper
The Descent to the Tomb
The Meeting
Christ's Charge to His Disciples
The Ascension
The Risen Lord
Gloria!

Soon to be published.
The music is by Arthur Burnett.

Editorial Mention

The sermon by Rev. Dr. Daniel Steele — "Christ the Bread of Life" — which appears in this issue, was preached in First Church, Dorchester, last October, on the 80th anniversary of his birth.

Why should one lose heart because he has to do a thing twice over, or three times over? Willingness to correct error or improve workmanship is not a sign of incapacity. It is, rather, an evidence of that fine conscientiousness in the workman that bespeaks the true artist.

There is as fine heroism today as ever there was displayed in the Greek or Roman age. A sentry stationed guarding the stores of an outlying fort at Kovno, in northwest Russia, was recently found in the morning dead in the snow. He had not dared to move before he was relieved, in spite of his suffering and danger. Surely that was as fine an act as the sacrifice of the sentinel at Pompeii, found buried — at his post — in the descending ash from Vesuvius.

In a recent coaling contest between H. M. S. "Magnificent" and "Victorious" at Devonport (why will the English persist in giving these bombastic names to their war vessels?) the "Victorious" practically established a world's record by coaling at the rate of 255 tons an hour. A man is like a man-of-war in this respect at least, that his usefulness in the world depends largely upon his ability to take aboard large supplies of inspiration in times of religious plenty or spiritual revival.

Hon. John Hay, Secretary of State, is known as one of the wisest statesmen, and also as one of the most accomplished literary critics, our country or any other has ever produced. He has just finished a critical examination of Dr. James Boyd Brady's new book on "Pioneers and Millionaires," and writes: "I have read it with much interest;" and after other appreciative remarks, adds: "I think a most important subject is handled in a very successful and engaging way." About two hundred millionaires are now reading this book, and after the seed has had time to bud, grow and ripen into fruit, Dr. Brady expects ample relief for the worn-out "pioneers." Secretary Hay's letter is only one of many that have been received from the rich and great men and women of the nation, speaking in favorable terms of the book and of the work it has been written to promote.

The latest contribution in support of the doctrine of the Arctic origin of mankind is from the pen of Bal Gangadhar Tilak, a well-known native scholar in India. He maintains that the earliest home of the ancestors of all the Indo-European peoples was "at or near the North Pole." His argument fills a large octavo of 524 pages, to which he has given the title, "The Arctic Home in the Vedas." Good judges regard it as the most important work in its line since the issue, eight years ago, of "The Night of the Gods" by the late John O'Neill of England. Through the David Nutt house, London, either of the two can be

procured. These volumes are a significant confirmation of the position taken by Dr. William F. Warren in his well-known work entitled, "Paradise Found — the Cradle of the Human Race at the North Pole."

A young man recently rushed into the store of Samuel Anderson, of New York city, and handing him an envelope with the single expression, "Here's something for the church," rushed out before the treasurer of the New York Presbyterian Church had time to find that two one thousand dollar bills were enclosed therein. Mr. Anderson could not then, nor has he been able since, to identify the donor. Would that there were more of that type of generous and would-be-unknown givers to the churches!

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Conf. at Oakland, Feb. 28-March 1

Conference	Place	Time	Bishop
Eastern Swedish,	Boston,	March 30,	Fowler
New York East,	Waterbury,	April 5,	Warren
New England,	Melrose,	" 5,	Fowler
New York,	New York,	" 5,	Hamilton
Troy,	Saratoga,	" 12,	Warren
Maine,	Gardiner,	" 12,	Fowler
New Hampshire,	Claremont,	" 12,	Goodsell
N. E. Southern,	New London,	" 12,	Hamilton
East Maine,	Bangor,	" 19,	Goodsell
Vermont,	Enosburg Falls,	" 19,	McCore

W. H. M. S. — The regular monthly business meeting of the Executive Board, N. E. Conference, Woman's Home Missionary Society, will be held at Medical Mission, Monday, March 6, at 2 p. m.

MRS. M. C. STANWOOD, Rec. Sec.

Marriages

ROSS — BOKELMAN — In Dedham, Feb. 22, by Rev. Edward W. Virgin, William E. Ross, of Dedham, and Myrtle Bokelman, of Boston.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

WESLEYAN HOME. — The annual meeting of the corporation of the Wesleyan Home for the Children of Missionaries at Newton, Mass., will be held in Room 18, 36 Bromfield St., Boston, Tuesday, March 7, at 2.30 p. m. Business of importance demands the attendance of every member. The meeting of the board of directors will take place at 1.30 p. m., at the same date and place.

LOUISE MANNING HODGKINS, Pres.

NEW ENGLAND DEACONESS AID SOCIETY. — The March meeting will be held Tuesday, March 7, at 2 p. m., in the Committee Room, 36 Bromfield St., Boston. Plans are to be made for the "Sale," to be held in December, and other important business will be transacted, therefore it is necessary that the members and friends attend this meeting.

ADELAIDE B. SLACK, Cor. Sec.

SPECIAL NOTICE. — Evangelist E. P. Telford and wife, and Miss Philey Alderson, R. A. M., London, one of England's finest gospel soloists, will visit the New England States during March and April. They will be ready to begin work in the churches on March 5. Apply to Rev. W. H. MEREDITH, 319 Boston St., Lynn, Mass.

Y. W. C. A. — The 39th annual meeting of the Boston Young Women's Christian Association will be held Monday, March 6, at 2.30 p. m., in the Berkeley St. building. Dr. Blanchard will address the meeting.

ISABELLA B. PRATT, Ass't Treas.

W. F. M. S. — The regular monthly meeting of the Executive Board of the New England Branch of the Woman's Foreign Missionary Society will be held in the Committee Room, 36

Lumbago

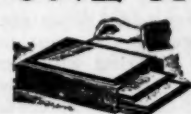
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Painkiller (Perry Davis)

Bromfield St., Wednesday, March 8, at 10 a. m.
MARY LAWRENCE MANN, Rec. Sec.

W. F. M. S. — The new Depot of Supplies of the New England Branch is now open and ready for business, and the ladies of the board are cordially invited to call and inspect the new headquarters.
JULIA F. SMALL.

AMERICAN McALL ASSOCIATION. — The 21st annual meeting of the Boston Auxiliary of the American McAll Association will be held in the chapel of the Old South Church, corner Boylston and Dartmouth Streets, on Wednesday, March 8, at 8 o'clock. Prof. Mary A. Jordan, of Smith College, will speak on "Present Religious Conditions in France." Public invited.

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Zion's Herald

Founded, 1823

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OBITUARIES

There's a song the angels can never share
While the endless ages roll;
The song of one who has been redeemed,
The song of a ransomed soul:
Shall we sing it together, thou and I,
With the wondering angels standing by?
Shall we sing it there in the courts above—
The heaven gained through redeeming love?
— Anna J. Grannis.

Rollins. — Grandma Lois Rollins went to her reward, Nov. 4, 1904. Physically active to within a few days of the last, though she had given up work for several months, mentally she was vigorous to the end. At 95 years of age she retained a live human interest in world-wide affairs, as well as local happenings of current interest. Her faith and trust in God were steadfast, earnest, and constant. Her memory will long be cherished by those who knew her.

Ebenezer Stevens married Polly Cram, and to them were born, in the town of Stark, six children — five girls and one boy — of whom Lois was the fourth, born Sept. 11, 1809. The rest all crossed the river before her. When eight years old her mother passed over, and two years later her father also. The family was scattered, and she went to live with her uncle, Benjamin Stevens. At the age of eighteen she went to Sebec Village and learned tailoring with her older sisters, who had a shop there. In 1837 she married Joseph Nelson, of Clinton. To them were born six children — Charles, July 17, 1839; George, Dec. 22, 1840; Mary, Feb. 1, 1843; Maria and Martha, dates unknown; Edwin, June 9, 1850 — of whom only two are now living: Edwin, in California, and George, in St. Albans, Me., with whom Mrs. Rollins made her home for the last thirteen years. Mr. Nelson died from consumption in Clinton in 1850, leaving her with six small children. In March, 1852, she married Ebenezer Rollins, of St. Albans. To them was born one child, Lois, who also is dead. Mr. Rollins died in 1872.

Hers was a sunny soul, shedding brightness and cheer wherever she went. From earliest recollection she was interested in and enjoyed religious exercises, and very early became a professed follower of Christ — a profession which she honored to the end. She especially sought to be helpful to others, and many have great cause to be thankful to her for help when sick, and otherwise in need. For thirteen years she cared for her sister Mary, in Dover.

The last time she attended church (last June), after the service she lifted her voice in testimony, as she felt it might be her last opportunity. She declared that through a long life she had always found God true to His promises, and that He had never forsaken her. Her end was in peace. "Being dead, she yet speaketh."
W. C. B.

Kelley. — Died, in Lunenburg, Vt., Jan. 16, 1905, John Green Kelley, father of the pastor of that charge, Rev. Charles W. Kelley. With this son Father Kelley had spent the few later years of his life, and here, only a few months before his death, he and his devoted wife celebrated their golden wedding.

The deceased was for almost forty years a worthy and efficient member of the Methodist Episcopal Church, a careful student of her doctrines and usages, and for his whole lifetime a most exemplary man. Scrupulous in all items of morality and godliness, simple and constant in his trust, cheerful and patient in the midst of severe afflictions, rejoicing always in the society of his family and the fellowship of Chris-

tians, he has left a memory ever to be cherished. His mind was richly stored with Scripture and with the standard Christian hymns. He could not only repeat most of the Psalms and many other extended passages, but could at once locate almost any verse from the Word which might be suggested. Often in the retirement of his own room he would be heard repeating these treasured selections from Christian literature. The writer counts it a rare joy to have numbered this saintly man among the long list of choice friends whom he has found scattered over his large district. It is a royal legacy to be favored with the fellowship and confidence of such men.

Mr. Kelley was born in Dublin, Ireland, Jan. 23, 1830, and hence had almost reached his 75th birthday. Indeed, arrangements were already under way for its celebration when death claimed him. At nineteen years of age, having graduated with first rank from the high school of his native parish, where his father was parish clerk, with the prize money (\$90) for best general scholarship, he sailed for America. The other members of his immediate family soon followed, and all settled in New York. In 1854, at Rochester, N. Y., he married Miss Sarah Louisa Wright, with whom fifty happy years were spent. Their family consisted of seven children, only two sons — Stephen Merritt and Rev. Charles Wesley — remaining. Most of his active life was spent in what is now Greater New York, and, though educated for the teacher's profession, he worked most of his time in the painter's business. He and his family were connected at different periods with several of the Methodist churches of New York, and were always active in labors for the Master.

His only surviving brother is Rev. R. H. Kelley, a retired member of the New York Conference, now resident at Yonkers, N. Y. He had many kindred among leading Methodists, notably the Meredith family, with three eminent preachers. The sorely stricken family wait here for a little in confident expectation of glad reunion with husband and father in the fearless land.

His funeral services were conducted by the writer and several other clergymen at Lunenburg, Vt., where his body was entombed.

J. O. SHERBURN.

Parker. — Lewis H. Parker, son of James and Rhoda Hayward Parker, was born in Sugar Hill, N. H., Aug. 9, 1837, and died in Littleton, N. H., Nov. 7, 1904.

He was twice married — first, in 1858, to Evie T. Aldrich, of Lisbon, who died in 1888; and, second, to Emily Blakeslee, of Dalton, in December, 1889. No children were born of either marriage. Besides the widow two sisters survive — Mrs. G. F. Abbott, of Littleton, N. H., and Mrs. Esther A. Colburn, of Seattle, Wash.

Mr. Parker was converted and joined the Methodist Episcopal Church in early life, while making his home in Lisbon, N. H. Removing to Littleton, he carried his membership there in 1875. Soon he was in official relation, and for nearly thirty years he continued as one of the chief counselors and burden-bearers of the Littleton church. Owing to a slight hesitation in speech, his voice was seldom heard in public testimony, but there was no mistaking the testimony of his expressive face, his exemplary life, and his unflinching support of every good work. His counsels were always wise and practical, and he was ever loyal to his pastor. Up-to-date in his reading and thinking, he often provoked a smile by his quaint expressions. In consideration of any subject he was quite apt to think of something overlooked by others, many a wise comment being prefaced by the remark: "Perhaps you haven't thought of it this way." He was unique, thoughtful, sympathetic, helpful, a lover of children, a neighbor beloved, a faithful friend, but above all things he was devoted to the kingdom of his Lord and Master.

The end came with startling suddenness. Mr. Parker was at church, Sunday morning, Nov. 6. In the afternoon he kept singing one of the hymns used with special effectiveness that day. At night he did not feel able to go to church, but conducted devotions at home at the hour of service. Before noon of the next day he had gone, his death being due to heart failure.

The funeral services were held in his home, his pastor, Rev. T. E. Cramer, officiating. Use was made of Rev. 8: 12 as a specially appropriate Scripture: "Him that overcometh will I make a pillar in the temple of my God, and he

shall go no more out." The burial was in Lisbon, N. H.
T. E. C.

Booth. — Margaret Fraser Booth was born in Monatick, Optario, Feb. 15, 1844, and died in Whitinsville, Mass., Dec. 20, 1904.

She was married in Blackstone, July 2, 1870. She lived for twenty-three years in Whitinsville. She was a hard-working woman, and was ever ready to help those in need. She had lived a most exemplary life, and had won a large circle of friends who mourn their loss. She bore her lot in life with great fortitude. Though having several severe illnesses, she never murmured, but with patience and calmness she bore it all in the spirit of her Master.

Early in life she gave her heart to God and united with the church, proving a faithful and consistent member for forty years. She was ever interested in its highest welfare and in the prosperity of Christ's kingdom. She reared a large family, and was a true and devoted mother. Her life was given to the interests of her home and loved ones. She was a member of the Social Rebekah Lodge of Odd Fellows and Crescent Temple, L. G. E. Kind-hearted, noble-minded, sweet-spirited, she ever sought to minister to the needs of neighbors and friends.

During her last illness she suffered intensely at times, but not a complaint escaped her lips. She was prepared to go. Three children had gone to their rest; and five — William Ernest E., Wilbert George, Wilfred Edward, Christopher Fraser, and Irad Victor — live to mourn

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their loss. Her life and character were above reproach. Her faith and hope have triumphed. She is at rest with her Saviour.

The funeral services were held in the Methodist Episcopal Church, Whitinsville, Dec. 22, and were conducted by the pastor, Rev. Wesley Wiggin, assisted by Rev. J. H. Thurston, pastor of the Congregational Church. W. W.

Colby. — Caleb Austin Colby was born in the town of Bow, N. H., May 17, 1827, and died at his home in Derry, Jan. 1, 1905.

He was married in Bow to Miss Julia A. Colby, and to them were born two children — Eldora and James. In 1879 Mr. Colby went West, and while there was united in marriage with Mrs. Abbie M. Sargent. After a brief stay they came to Derry. In early life Mr. Colby gave his heart to God and united with the Methodist Episcopal Church of Bow. For several years he was an influential official of the church in his native place. When he came to Derry he became interested in securing a church in this part of the town, and to his and others' untiring zeal and consecrated devotion the present West Derry Methodist Episcopal Church became an organization. He was an intelligent Methodist, a lover of her doctrines and polity. ZION'S HERALD and the Christian Advocate found their way into his home more than 1,500 times. His last testimony and prayer had the true genuine ring: "Salvation through the blood of the Lamb, and an active faith in the soul."

Mr. Colby was a broad minded man; his sympathies extended farther than his own local church. He was interested in all great questions that affected the community. His voice was lifted up against every form of evil, and men came to know where he stood on all moral issues. His whole life is best characterized by the Scriptural eulogy of Barnabas, the companion of Paul: "He was a good man, full of the Holy Ghost and of faith."

The funeral service was held Thursday, Jan. 5, in the church, and was conducted by his pastor, assisted by Rev. J. H. Trow, of Grasmere, N. H., and Rev. J. H. Knott, of Derry, N. H.

A wife, daughter, brother, and four sisters — the widow of the late Rev. W. E. Bennett, of the New Hampshire Conference being one of them — mourn the loss of a loved one.

WM. THOMPSON.

Braley. — Annie Emery Crosby, wife of Rev. M. T. Braley, pastor of our church in North Grosvenor Dale, Conn., was born in Taunton, Mass., Feb. 2, 1845, and passed to her reward, after a week's illness of typhoid pneumonia, Jan. 24, 1905.

Early in life she was left an orphan, and was brought up by her grandparents. At about the age of sixteen she was converted at North Dighton and united with our church in that place, where she was a useful member of the choir under the leadership of the late G. F. Gavitt. Her musical capabilities were later often of much service to the churches in various ways. She was married to Mr. Braley April 18, 1880, and in 1885 they entered upon the work of the pastorate at Eastham, and have since served seven other charges.

Her devoted husband testifies that she has ever been a true and faithful collaborer with him in the Master's work; and that if he "has had any success in the ministry it is as much to her credit as it is to his own." The people at North Grosvenor Dale say that no pastor's wife has served them more faithfully or been more beloved. Mrs. Braley was particularly successful in her labors with children and young people, who were greatly attracted to her society. She had one child by a previous marriage, Edna Hathaway, whose death, Jan. 4, 1903, proved a severe shock, but later stimulated her to redoubled endeavors for those of like age.

A short time before her decease she awoke and exclaimed to her husband: "I have seen into heaven, and it is so beautiful, but I don't know whether I am to enter now or not." Mrs. Braley was a good woman, of simple faith, deep convictions, and an engaging manner that made her many friends who deeply mourn their loss.

The funeral was held at North Grosvenor Dale, and was conducted by Presiding Elder Bartholomew, assisted by Rev. Messrs. Anthony, Betts, Duxbury, Kugler and Van Natter. The burial was in her native city.

G. H. BATES.

Pasco. — Franklin A. Pasco was born in East Windsor, Conn., Dec. 7, 1859, and on Sunday evening, Jan. 15, 1905, passed to his reward in that city "which hath foundations."

He was united in marriage Dec. 7, 1881, to Miss Minnie J. Potter, who, with their children, Herbert F. and Myra A., survives to mourn the loss of an affectionate husband and father.

In early life, at the age of sixteen years, he gave his heart to God. In 1875 he united with the Methodist Episcopal Church and remained in its membership until called to join the church above. At the time of his death he was an official member of Wesley Methodist Episcopal Church at Warehouse Point, Conn. All who knew him be held in his life a manifestation of the excellent traits of Christian manhood and an exemplification of Christian principles. That which to him was duty was also privilege. He lived not alone for himself and family, but for God, the Church and the State, and was interested in every good work. To him serving God was serving man, and to his utmost ability he gave that which God demands — a whole-hearted service. Many a soul was helped by his earnest prayers and his optimistic testimonies. The religion of Jesus was to him a glorious reality.

His funeral was largely attended, the church being filled on a week day — a tribute to his worth and the high esteem in which he was held. He has gone from the harvest field, but we are looking for an abundant harvest from the field he has sown.

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Editorial

Continued from page 287

We had expected to see the last of the year, and over twenty years of all ages of the Christian Church. The church was in earnest, and responded nobly. There is yet a feeling of expectancy, and we continue the services. I have attended every night, save one, when, on the previous engagement, on Lincolnton's birthday, I spoke to the church. More and more I am convinced that the pastor evangelist cannot be the best. One case, especially noteworthy, is that of a family of four, all converted. The mother, a first, a son of fifteen, a bright, sturdy, thoughtful lad in our Sunday school, and a father and daughter."

adly devote much space in this in the report of the Boston Social and in the references to the Broad-Tabernacle, New York city — to the important subject of "Church Architecture." As we listened intently to Architect Walker's address, reported elsewhere, we had deep regret that such a message could not have been heard in our early ministry. We trust that every minister will carefully appropriate the information and suggestions on this line in this issue.

Union Evangelistic Services at People's Temple

THE opening service at People's Temple on Sunday evening was very successful and gratifying. The spacious audience room was filled, and the ministers and official representatives of the churches of Greater Boston were largely represented. The preliminary services were attractive and impressive, and the sermon of Bishop Goodsell was particularly able, pertinent and convincing.

The Methodist ministers present and sitting upon the platform, so far as it would accommodate them, were Rev. Dr. C. A. Crane, the pastor, Bishop Mallalieu, Revs. W. T. Perrin, J. H. Mansfield, L. B. Bates, George Skene, G. S. Butters, John Galbraith, J. R. Shannon, H. W. Ewing, N. T. Whitaker, George Whitaker, C. W. Rishell, W. W. Foster, Jr., J. D. Pickles, E. R. Thorndike, F. C. Haddock, T. C. Watkins, James Boyd Brady, I. H. Packard, Alfred Woods, J. W. F. Barnes, J. R. Cushing, George M. Small, J. E. Lacount, Salvatore Musso, R. P. Walker, H. P. Rankin, J. H. Tompson, and Charles Parkhurst.

The regular cornetist, Miss Ella S. Morse, supported by Mr. Harry Briggs, led the singing, which with the fine organ and a large chorus of male voices made the old hymns, "How firm a foundation, ye saints of the Lord" and "Oh, could I speak the language," very impressive. Miss Morse rendered "The Lost Chord" in a way that deeply touched the vast audience. Harry Hitt Crane, the youthful son of the pastor, sang as a solo, with impressive

effect, "Lord, I am coming home," the choir joining in the chorus. Rev. George Skene, D. D., of First Church, Somerville, made the prayer.

Bishop Goodsell took for his text John 9: 39: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "Christ, the Test of Life and Character," was his theme. He led up to his subject by a very interesting unfolding of the fact that all forms of life, plant, animal, intellectual, ethical, and spiritual, must submit to a thorough testing, which reveals strength or weakness, success or failure. The Bishop's illustrations in the natural and scientific realm were very attractive and forceful, as when he said that in earlier days the brilliance of the diamond was tested by the dewdrop, and hence the expression that a diamond was of such "a water." His appeals to "men who are not far from God," but who have not openly avowed themselves Christ's disciples, was especially strong and tender. He exhorted the ministers to return to their early passion for souls; members of our official boards to devote themselves anew to the church and the salvation of lost men; women, "the joy and life of the church," to magnify their love for Jesus in this hour of general neglect and need. He closed with a powerful and tender appeal for all to come into fellowship with God, for, he maintained, "the heart which has not for its tenant the divine love must be tenanted by demons," expressing confidence that a revival wave was to sweep over this city.

Dr. L. B. Bates concluded the service in his usually impressive way, several expressing a purpose to begin a Christian life.

The Ministers' Retreat

A large number of Methodist preachers of Boston and vicinity gathered at People's Temple, Monday forenoon. Rev. A. B. Kendig, D. D., read a part of the 16th of John and led in a beautiful, spiritual prayer. Bishop Goodsell was in charge and in opening gave some account of his early training in religious life, and of his experience in revivals. He made a stirring exhortation to the preachers. Bishop Mallalieu spoke at some length of the interests which brought the company together. After speaking in commendation of this union effort, he said: "I fear if, in general, we come to depend too much on union meetings and evangelists, that the preacher will lose confidence in himself, the people will lose confidence in themselves, and both will lose confidence in God." Again, speaking of conversions, he said: "I would rather have two converts a week for 52 weeks than to have 104 converts in two weeks. I could better care for them." And of Methodist doctrines: "The doctrines of sin and salvation will be as effective as ever they were, provided they are preached by a Spirit-filled man."

Five minutes of silent meditation for per-

sonal investigation was followed by many brief, earnest prayers, songs, and a conference concerning the difficulties in an evangelistic ministry. Rev. George Skene, D. D., said his chief difficulty consisted in the lack of a conviction for sin, and so little sense of the need of a Saviour. Rev. W. H. Butler, of East Weymouth, said that it could not be expected that comparatively innocent children and youth should feel a culpable sense of sin; that he believed the principal work of the church lay along the line of Christian nurture as provided by our Discipline.

The afternoon session was opened by Rev. Geo. W. Mansfield, who read the 27th Psalm and prayed. Bishop Goodsell asked: "How far has our church been impregnated with doubt concerning any important doctrine, and what are the causes?" Many of the men present gave answer, all clearly showing that the Methodist preachers of Boston and vicinity are sound on Methodist doctrines and in preaching. Clearly was pointed out the necessity of a sense of sin. Dr. Crane said: "If Christians hold loose ideas of sin, all our theology wobbles. The trouble with New England is a self-reliance that is complacent, and the old doctrine of sin is not to be tolerated. What we need is a sense of sin that is a vivid, real thing." Dr. Frederick Woods said: "We preach salvation. Salvation from what? From sin. There is in the New Testament, there was in the preaching of the fathers, something from which one must be saved — sin. We must be forgiven here, and if we are not forgiven, we are in danger. If we give up this doctrine of sin, we have nothing to preach."

Rev. A. M. Osgood pointed to the fact that the tide of sentiment in general is against the best sentiment of the church, and that there is a loss of reverence for the Sabbath which is destructive. Dr. Galbraith said: "There never was a time when the sentiment of the world was not against us. We have let this sentiment shape and control us too much. The need is for ourselves to come back to the New Testament."

Bishop Goodsell followed with a powerful address, in which he gave a clear setting forth to Methodist doctrines, and left a profound and helpful impression.

Monday Evening

The Monday evening service in People's Temple was well attended. Many preachers and students from the Boston University School of Theology were present. The preacher was Rev. Lewis B. Bates, D. D., pastor of East Boston Bethel. The music was excellent. Rev. Dr. John Galbraith read the Scriptures, and Dr. James Mudge made the opening prayer. Dr. Bates took for his text the words of Acts 2: 2: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting," and for his subject, "The Secret of Pentecost." "Necessary to the coming of the Holy Spirit," he said, "is the unconditional surrender to God on the part of believers, the turning of wanderers back to the faith, the awakening of sinners." "There is present salvation for penitents through faith in the Lord and Saviour Jesus Christ, and fullness of the indwelling of the Holy Spirit for all who will receive it now." "This receiving of the Holy Spirit will result in the revival for which we have prayed and for which we labor. Wherever this baptism of the Holy Spirit is received His people are qualified for the work of extending the kingdom of Christ." After the sermon a few persons arose in response to the invitation to begin the Christian life.